SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL WELFARE OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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PHILANTHROPIC CONVENTION,

HELD IN UTICA, ON THE 10TH, 11TH, AND 12TH SEPT., 1858.

ADDRESS OF A. E. NEWTON.

[This address should have been printed in the afternoon proceedings of the last day, but we did not get the copy in time to lay it before our readers. Even this is only a *part* of Mr. N.'s address.—ED.]

The problem which engages our attention to-day is no novel one. Rivers of ink have been shed—immeasurable quantities of breath have been expended—unnumbered brains have been racked and exhausted upon it—but perhaps it is no nearer a solution which will be satisfactory to all minds to-day, than it was when Zoroaster retired to the solitary mountain, or Hindoo sages meditated among the primeval forests of the Central Land.

It can hardly be expected, therefore, that anything novel will now be uttered—that any marvellously new light will break upon the world on the present occasion. It is a problem to be solved by each individual for himself; and the solution of each will depend of necessity on the degree of insight and experience which the inquirer as an individual has attained. The best that any of us can do is to tell how the question looks to us to-day. Very likely some will give a quite different report from what they would have given one year ago—quite different from what they will give one year hence. Our statements, therefore, will be little else than simply an index to our present individual growth, and may none of them do more than approximate to the absolute, the truly real. Let us patiently and teachably hear all sides, and then become fully persuaded in our own minds, if we can.

DEFINITIONS.

In order to proceed understandingly, it is necessary to have clear definitions of terms before the mind. Half our differences are more in the use of terms, than in the essential ideas we intend to express by them. I have as yet heard in this Convention no sufficient discriminative analysis of the various distinct classes or kinds of evils to answer as a basis for correct reasoning and deduction on the subject before us.

That various uncomfortable and undesirable things or conditions exist, both around and within us, which are termed evils, all are agreed—though some disagreement exists, at least in our statements, as to their nature and sources, and the means requisite to their removal or cure.

There are what are termed *political* or *civil* evils—causes and conditions adverse to the peace and prosperity of a nation, state or city, in its collective capacity, such as bad governments, unrighteous laws, quarrels between nations, etc.

There are *social* evils, which mar the harmony of the neighborhood, the family, and all the nearer relationships of life—as domestic discords, petty neighborhood quarrels, scandal-mongering, frauds in trade, and the like.

There are *physical* evils, as malformation, impotency, and positive disease.

There are *mental* evils, as the constitutional lack or excess of some one or more of the mental faculties, producing eccentricity and insanity, or incapacitating the subject for the ordinary responsibilities of life.

There are evils, or undesirable conditions, incident to individual ungrowth or inexperience. Thus, the child is helpless and ignorant—liable to numberless accidents—a state which is in a sense *evil*, as compared with the vigor, experience and wisdom of manhood, though *good*, as compared with a still earlier stage. All evils of this class are *comparative*, or are lesser goods.

There are again evils pertaining to external nature, as earthquakes, destructive storms, injurious extremes and changes of climate, sterility of soil, difficulties in obtaining the necessaries of life, obstacles to easy locomotion, communication, etc.

Lastly, there are *moral* evils, such as crimes or infringements upon the rights and welfare of others, including all actual deviations from the absolute right (whatever that may be,)—all injuries inflicted upon one's own moral nature, as well as all neglects or failures to do what might be done for the good of others.

This analysis, if not entirely exhaustive, is deemed sufficient for the present purpose.

The existence of these several classes of evil is a conceded fact. The questions arising are—

What is the source, or what the sources and nature of these undesirable things?

How far does their existence and perpetuation depend upon man?

How far is he blamable?

How best can we promote their removal?

CAUSE AND NATURE.

Causes may be immediate or remote, simple or complex. To us, standing on the external plane of things, in the realm of effects, only the more immediate or proximate causes of things are apparent. We penetrate toward remote or primal causes only in proportion to the clearness and depth of our insight.

A large share of the evils which have been specified are clearly incident to a condition of ungrowth—or at least to a lack of that wisdom which *may* be (not always *is*) derived from observation and experience. Doubtless all diseases which flesh is heir to, and most if not all the evils of external nature, as sterility of soil, extremes of climate, destructive tempests, etc., may be overcome and removed whenever man knows enough to do it. These, then, have their source in the nature of things, and are inseparable from a system of progress, which begins in the lower, and ascends to the higher. *Lower*, in this sense, is synonymous with imperfection, without which there could be no progress, no ascension. Evil of this kind is simply comparative, not positive. So far as it has to do with man, it may have relation to his understanding, or knowledge, not to his will. It may be merely of the head, not of the heart.

But it is alleged by some, and denied by others, that there are also moral evils of a different nature and source—more deeply seated, baneful, malignant, and difficult to eradicate—evils of the will, or the heart, beside those of the understanding, and from which a large share of the latter, in fact, proceed.

The greatest truths are the simplest, and the simplest expression of them is the best. It seems to me that the whole controversy may be settled by the answer to a single plain question.

Do all men, at all times, perform the very best they know, or might know?

If this question can be answered truthfully in the affirmative, then all man's errors are solely of ignorance, and to be treated accordingly. If, however, it is answered in the negative, then there are evils of the will which must be dealt with according to their peculiar nature. Please observe that I say, "know, or might know." For if it be conceded that men do wrong because they do not fully know the consequences of wrong doing, the question would still remain, What is the cause of their ignorance? And this question would not be fully answered by saying that they are born ignorant, and hence it is "organic." The fact would still stare us in the face, that some remain ignorant when they might be better informed.

For my own part, and from my own consciousness as an individual, I am compelled to say—humiliating as is the confession—that I have not at all times, through my whole life, done the best I knew, or might have known; and hence I may judge, that if others answer truthfully, they will (for the greater part, at least) answer the same way.

But why? What was the cause of my doing that which I knew was not in accordance with absolute right, or was injurious to myself, or an infringement on the rights of another? The immediate and practical cause (whatever the remote and theoretical may have been) was simply and plainly this—a desire for some present selfish gratification or seeming good overpowered the love of right, the sense of justice, and regard for the good of others; and therefore I did not will or determine to do the right, but did practically do the wrong.

Is not this the simple and obvious story of all conscious wrong doing? Let every one look boldly and honestly into his or her own consciousness, and say if this is not "holding the mirror up to Nature."

Let it be carefully noted, however, that this weakness or degradation, or depravity of the *will*, while it does not consist in ignorance on the one hand, on the other does not by any means necessarily imply, as some have imagined, a love or choice of wrong because it is wrong. Instead of this, the depravity may consist merely in a love of wrong, because it is agreeable. Nor does it indicate that the love of happiness is not a prime principle in the human constitution; but it does evince that the love of present pleasure oftentimes overpowers the regard for right, though the latter may at the same time be felt to be the sole condition of true happiness. This yielding and subjection of the will to the love of self and of pleasure is *positive evil*. But it is a *condition*—not a substance nor an entity.

But, to go a step farther back: Why is all this? How can an intelligent being be thus divided against himself, and act knowingly against his own best interest?

The plain solution of the whole problem lies in the obvious fact that man is not a simple but a complex being—he is constituted of at least two—I believe three—in some sense distinct but combined and reacting natures, or departments of the same nature, if any prefer that phrase. One is the outer, or animal nature; the other the inner or spiritual nature. By animal nature, I do not mean merely the visible, ponderable body, which has no life in itself; but also the *spiral*, *animus*, or

possessed of a spirit-life or animating principle. Every animal has a spirit, as well as its body; though animal-spirit, I conceive, has not individual immortality as an organized entity. It is not endowed with immortality, only by virtue of its conjunction with a higher nature, which is divine and immortal.

But the animal-spirit of man being derived from, and a part of, exactly the nature like that of the brute, possesses the same characteristics; that is, it is governed by the same laws, moved to action by the same desires and instincts as is the brute. They are blind; that is, they have no perception of use and good. They seek only gratification. The ox has no perception of the uses, or ultimate goods, of what is about him—the grass, the flowers, the herbage, the trees, the beautiful landscape—any farther than they minister to the gratification of his animal desires. He is therefore blind as regards spiritual perception, or any conception of use and good. So of the whole animal world. And so of man in so far as he is an animal. The animal nature in him exhibits the same blind, spontaneous impulses to sensual gratification, having in themselves no perception of use, and no limit but satiety. They must therefore be checked—to be bounded and directed by some intelligence and power above themselves—in order that they may fulfill the ends of use and good.

The spiritual nature of man, on the contrary—which, please observe, should not be confounded with what is commonly called his spirit-nature, or animal-spirit, as just described—has as an essential attribute of its constitution (at least in its unperverted state), the perception and love of use; and, in its superior or celestial degree, the perception and love of good. This spiritual-celestial nature is so conjoined in man with the animal, as to be in some sense, within and above the latter; and to act, or be capable of acting, in and through the animal man. When, therefore, the spiritual in man is in the ascendant, the animal is in subjection; its impulses are restrained and guided in all things to that which is pure, useful and good.

The animal knows nothing of moral evil or moral good. Man would know nothing of such distinctions, were he only an animal.

The origin of evil in man's individual consciousness, then, is just when he becomes sensible of a conflict between animal desire or selfish impulse and the sense of right; and when he yields to the former instead of the latter.

I am fully aware that in this I am stating nothing new. It is only just what every body knows and feels to be true, when plainly stated—else I altogether mistake the universal experience of humanity.

But if this statement be correct, then the truth of the proposition contained in the resolution I have offered, follows inevitably, namely: That the practical cause of evil in human actions is to be found, not in ignorance alone, but in an excess of blind animalism, which includes both ignorance of the understanding and depravity of the will; hence its practical cure is to be found in an increase of enlightened spirituality.

But the question is apt to be somewhat complicated by several other considerations, some of which I will briefly notice.

It is supposed by some that the superior or spiritual-celestial nature of which I have spoken—whose perceptions and prompting are always pure and good—is no part of the man proper, but is a distinct and superhuman presence, as "God," or "Christ," or the "Holy Spirit," acting in and through him. This question involves inquiries of the most abstruse and recondite character, reaching into a profound abyss of which few are qualified to speak with profit. All I have to say now is, that as a matter of common experience in most, if not all persons, there arise spontaneous desires and promptings toward that which is wrong, and equally spontaneous impulses to that which is right, true, beneficent, unselfish. So far as man's consciousness is concerned, he is as much the originator of the one as of the other; and hence his instinctive repudiation of the doctrine of "total depravity," as generally understood. But no modest man who remembers that he did not originate a single power or capacity of his own being—who can not claim an exclusive property even in his own thoughts—will be disposed to put on airs of pride and self-righteousness on account of his own goodness. And if God is the author of all good in man, (which, properly interpreted, I conceive, it is evident that He is so,) and is present in man's inmost, and the two are organically so involved, that practically no obvious line of distinction can be drawn between the divine nature in man, and the Universal Divine Spirit in all things.

On the other hand it is asked, do evil thoughts and desires, those which are confessedly adverse to the highest good of man, or opposed to absolute right and justice—do these originate with the evil-doer himself, or are they traceable to remoter causes behind him?

Some one voluntarily partakes of them by consent of will, when he could have chosen otherwise, they are plainly his, and he only. But if certain elements or qualities in his constitution, which he has not made, and strength to spontaneous evil desires for certain unnatural susceptibilities to the power of temptation, which render it almost a moral certainty that he will yield thereto, are inherited, from no consent on his part, to those who have lived before him; and the circumstances which appeal to, and excite these desires, are found in the objects and beings with which he, from no choice of his own, finds himself surrounded.

Man inherits seeds of evil from his progenitors. This is universally conceded. The question whence came the *first* germs, though one of great interest theoretically, it may be impossible to answer with absolute certainty with our present knowledge. My little boy came running in the other morning from the garden, where he had been witnessing Nature's great mystery of ripening seeds in their bolls. He had observed that they were the same in kind as those planted months before in the spring-time, and his mind had seized upon a great problem. Said he, with almost breathless earnestness, "Father, where did they get the first seeds from, that were planted?" I could only reply, "My son, many an older head than yours has asked that question, but has received no answer. When I find out to my own satisfaction, I shall be most happy to tell you."

No one can dispute that seeds of evil have been sown from generation to generation, by hereditary transmission, and that they are propagated by all wrong doers under the laws of influence by word, and act, and silent magnetism. But whether the first wrong-doer, the original sinner, was Adam, Eve, or Lucifer, my present knowledge does not enable me to venture an opinion. Seers who can look farther into the Arcana of the Universe than myself—angels, in comparison with whom I may be more of a child than my boy is to me—these may believe and affirm as they can. And so may dogmatists of every school.

Is evil confined to this globe, or does it pertain equally to all earths? Or is it confined solely to this and a neighboring orb—a "lost world" whose inhabitants have been led into revolt by the defection of a single angel at the first—as affirmed by one of our modern seers! An interesting question, indeed, but, like the former one, which I have no ability to answer. Neither is it of any present practical consequence.

If a man has the plague, or the small-pox, our first business is to cure him if possible, and to put all others on their guard against it. Then at our leisure we can inquire where first the infection originated, who was the first victim, and over what districts it has spread. Hereditary and transmitted evil began somewhere—that is certain—and, for aught I know, just as likely to be on Mr. Harris' "lost orb" as anywhere else.

The *a priori* argument sometimes adduced on this point, is a very plausible one—and it once for a time came near bewildering my own mind. It is this—that as God is perfect, infinitely good, and everywhere present in the universe, there is no possible place for evil to get in! This would be perfectly conclusive but for one thing, *evil is in!* It is thus in flat defiance of the facts. To come in conflict with so crushing a theory may be very bad for the facts, I allow; nevertheless, they are "stubborn things," and my own opinion is that the theory gets the greatest share of the damage. Whatever IS, is POSSIBLE!

I see not how it would be any easier for *physical* evil to get its "infernal hoof" into the universe under this theory, than for *moral*. Yet, as a matter of fact, both are here, and we must shape our theories and our acts accordingly.

I find no greater logical difficulty in conceding that disease and consequent suffering have invaded a part of the universe, "God's body," than in believing that the same have invaded my own body, which is an epitome and image of that; nor that there are falses and evils to be shunned, on the alternative of fearfully painful consequences in the realm of spirit, than that there are pitfalls and poisons and dangers numberless to be shunned in the natural world.

It seems plain, then, that any theory of God, any system of theology, which does not leave man, in this world or any other, an ability to choose what is wrong instead of what is right, and thus to debase himself and aid in debasing others, wants mending. It does not conform to facts.

True, so mixed up and interwoven are natural evils, evils of ignorance and evils of will, that it is often difficult to distinguish them, and to pass righteous judgment upon a given act. But to do this may be no part of our legitimate business. "Judge not, lest ye be judged," is a wise maxim, that the world has hardly yet begun to reduce to practice. And it is easy to so fix the mind on the former classes of evils as to shut out all cognizance of the latter. But the mind that seeks the honest truth will become as a little child, and take things as they are, however humiliating, rather than as it would be most agreeable to have them.

A state of things is clearly conceivable in which the spiritual would so predominate in all persons from birth, that they would be disposed to listen to the voice of interior wisdom, rather than to the impulses of external desire; or would spontaneously desire nothing but what would be for the good of all and in accord with absolute right. This would be a condition of natural harmony or proper balancement. Some examples of this, or of something nearly approximating to it, our world has had; and it is the testimony of seers that in some other worlds they are the rule and not the exception. The only evils in such case would be those of external nature and of an undeveloped understanding. And these would be greatly mitigated from what they are in actual earth life, for the reason that when even the inexperienced child is free from stubbornness, indocility, selfishness, self-confidence, and other such malovely traits, which close up the interiors against the influx of wisdom from the angelic and celestial spheres—to say nothing of what it may learn from earthly teachers—even the inexperienced child would by its pure intuitions be saved from those errors which are most hurtful to human weal.

But such, unhappily, is not the state of things in our world. The remote and occult cause or causes we may be unable satisfactorily to explain. But the immediate and evident cause is an undue and often inborn strength of animal desire, with a weakness, paralysis or depravity of the will, in consequence of which human beings do not always act up to their best knowledge—to the highest promptings of their better natures.

I have endeavored thus to make a careful and conscientious statement of the origin and nature of evil, avoiding the extremes of *total* depravity on the one hand, and of total undepravity on the other. I trust it comes somewhere near the "golden mean" of absolute truth.

And does it not plainly cover the whole ground of the problem before us? To refer to several of the specific evils which have been so much discussed:

Why does a man enslave his fellow-man, deny him his natural rights, and despoil him of the fruits of his toil? Not because, in the abstract, he does not *know* this is wrong. I never knew a slaveholder to deny this, when the case was calmly put to his better nature. Ask him to change places with his slave, to become himself the chattel of another, and he at once demurs. He is not willing to be *done* by, as he *does*. It is simply because his selfish nature loves to dominate over others, and to enjoy the ease, luxuries and sensual gratifications that may be thus procured. At least, take away this sensual and selfish element from the "peculiar institution," and supply its place by the love of justice and beneficence, and there would be no evils left worth calling a Convention about. The same applies with equal force to the northern employer, who grinds the face of his paid laborer. And why does not the outraged moral sense of the nation rouse itself in its might, and throw off the incubus of slavery, and every other political and social wrong? Because the spiritual forces of the nation are overborne and paralyzed by the love of gain, of ease, and of pleasure. *Self*—not *Right*—is King, and Commerce is its Prime Minister.

Again, why does the man steal his neighbor's horse, as has been instanced, or why over-reach him in a bargain? Not because he does not *know* this is all wrong, but because he expects to attain some present gratification by it.

Why does the shrewd financier issue his fictitious paper currency, or the speculator gamble in the necessaries of life? Because these are supposed to be easier ways of meeting their own wants and gratifying their selfish desires than by hard productive toil.

Why do men and women enter so unwisely the marriage relation? Too often on the one side or the other, or both, in obedience to merely animal impulses, or other base and unworthy motives.

Why are so many malformed, diseased, unwelcome, unloved and unlovely children introduced into existence? Mainly in consequence of the indulgence of unbridled passions, without a thought of use or good. To be ushered into life without a joyous welcome, even under the sanction of Church and State, is the worst form of illegitimacy.

What is this "Free Love" (most vile misnomer) which has doubtless been instrumental in mystifying and debauching a few earnest minds, but which Press, Pulpit and People have conspired falsely and foully to brand upon all progressive movements—what is it in its objectionable sense but blind spontaneous animal attraction given a loose rein—in other words, lust unbridled, but deified by the all-holy name of Love?

And lastly, why does the miserable inebriate still drink of that intoxicating cup which he knows poisons his every vein, and kindles the fires of hell in each nerve of his body and sense of his soul? Simply because the spiritual energies of his inner being have become dominated and repressed by the wild and reckless appetites of the animal body.

The man or woman in whom the spontaneities of the lower nature are all subordinated to the intuitions and promptings of the higher—or what is better, so purified and regenerated as to be no longer disorderly—in other words, the truly spiritual man or woman will have no participancy in any of these wrongs or evils, but will use all possible efforts to overcome evil with good.

The classification and exhortation on this subject, given by an early Christian writer, can hardly be improved. Said Paul, "The works of the flesh [the animal man] are these: adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." "But the fruit of the spirit [the spiritual man] is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "Walk in the spirit, and ye shall not fulfill the lust of the flesh."

[*Discourse concluded next week.*]

WE can not all of us be beautiful, but the pleasantness of a good-humored look is denied to none. We can add to our increase and strengthen the family affections and the delights of home.

HABITS influence the character pretty much as made currents influence a vessel, and whether they speed us on the way of our wishes, or retard our progress, their effects are not the less important because imperceptible.

SPIRITUAL LYCEUM AND CONFERENCE.

TWENTY-EIGHTH SESSION.

THE question adopted for discussion was: "What are the causes and conditions of Spirit Manifestations?"

Mr. PARTRIDGE hoped that the speakers would not confine their arguments exclusively to the spiritual causes of these manifestations, but that the mundane side, if possible, should be freely discussed. A gentleman proposed that Mr. Partridge should speak upon the latter side of the question, and show earthly cause for the phenomena. Mr. Partridge declined doing so, for the reason that he could not conscientiously advocate that side; and if he should undertake to do so, he might be misunderstood, and his mere argument be taken for his belief.

Mr. COLES offered to do justice to the earthly powers, which he thought he could do without compromising his conscience, and proposed following Mr. Partridge, after that gentleman should have concluded his testimony in behalf of the Spirits. Mr. PARTRIDGE said: It has often been stated that the proper conditions for inducing Spirit manifestations were passivity, harmony, and a general observance of the rules of order; but in my investigations I have witnessed many excellent and powerful manifestations, when none of these conditions have been observed—when, in fact, the very reverse of harmony and passivity have obtained. As far as my observations have extended, I have noticed that the most valuable condition requisite to the production of satisfactory demonstrations, has been the *need* of the inquirer. When an honest investigator was in a condition to positively *need* a manifestation to remove his doubts or to settle his convictions, he has generally obtained it in spite of conflicting elements. A man's *needs* will be met, though his *wants* may be unattended to. I believe the *causes* of the manifestations to be in the Spirit-world, when they can not be accounted for by any human laws. In all mental phenomena, although they may appear to be produced by human means alone, it strikes me that the real causes lie in the Spirit-world. I have seen experiments in psychology, in which the operator would for a time seem to have control of his subject, and to will him to do whatsoever he would; but suddenly the subject would be snatched from his grasp by some unseen power, and no amount of will-force or vocal bellowing would move his refractory subject to obey his command. Such facts prove to me that the Spirits stand behind all the efforts of the human operator, and only allow him to use the subject until they see proper to assume control. In clairvoyance it seems more natural and philosophical that a Spirit should impress a view of distant scenes upon the subject's mind, than that the mind of the subject should leave the body and take a journey of a thousand miles, and know nothing of its travels on awaking from the trance. If a clairvoyant sits by my side in New York, and tells me what she sees in London, I can not believe that she is in both cities at the same time, but rather that some familiar attendant Spirit, who *has* seen London, impresses her with the fact.

Mr. COLES said: In taking my stand on the earthly side of causes, I wish it understood that I speak only of what I have witnessed in my own experience, which extends over five years of time, several thousand miles of space, and manifestations through several hundred different mediums. I have seen nearly all the phenomena that have been spoken of in this Conference, from the tipping of tables up to the Spirit hand. It is my present, deliberate conviction that all of these manifestations that were of a purely physical character were produced by human means. Many of them I *know* to have been thus produced, and the rest I know *might* have been thus produced. During my first two years' investigation, I firmly believed all the manifestations I witnessed were spiritual, and simply because I took certain things for *granted*, which were not *proved*. As for instance: When I have seen a table move "without contact," I have taken it for *granted* that the *feet* of persons present did not apply the force. But when in subsequent investigations I had grown more cautious, and placed myself in a position to *see* and *know* how the *feet* were bestowed, the table either remained *unmoved*, or, being *moved*, betrayed the *human means* of its motion. And so of Spirit-lights, writing under the table, speaking through trumpets, and the show of the Spirit hand. That each and all of these manifestations which I have witnessed have been made by earthly means, I can not positively aver; but this I can unequivocally assert, that in all cases where precautions were taken to render it *impossible* for mortals to do the *thing*—the *thing* was never done. I have traveled far, and paid much, and am willing to travel farther, and pay more, to see *one* physical manifestation that it is *impossible* for a mortal to accomplish. The moving of a straw will answer as well as a mountain. It is true that I have in times past testified to having seen wonderful manifestations which I could not account for. Neither *could* I at that time. But a subsequent gathering together of my scattered wits, and starting them upon the scent of inquiry, soon turned up the *cause* in the shape of a sharp-toed boot as a table-mover, a phosphorous pill as a Spirit-light, or a stuffed glove as a Spirit-hand. I do not ask too much in requesting a table to move one inch without a *possibility* of human contact, when my friend, Dr. OUTOS, is favored with a shower of nearly two hundred human bones, which were brought one hundred miles, and deposited at his feet! And, by the way, in this manifestation, we have a phenomenon which the spiritual philosophy itself, with all its expansiveness, can not account for. Hitherto the presence of a medium was considered indispensable to the production of a manifestation. It has never been assumed that a medium can stand in Brooklyn, while a table moves in New York; but in this case, Spirits are presumed to take up a load of bones in Hartford, where there is no medium, and to convey them one hundred miles, to drop them *only* in the house where there *is* a medium; *for*, be it remembered, these bones have been dropped only in Dr. Redman's house, or in places where Dr. Redman was present. Now I can understand how a stout Irishman might be able to drop a load *alone*, that he could not raise without help, but I can not perceive how he could raise *alone* that which he can not drop *without assistance*. Seeing there are a few bones left in Hartford, it would be a good test, if during the transit of the next instalment, the Spirits would halt over Clinton Hall, and drop one or two into our Conference Room, in sight of the whole company.

HORACE DRESSER Esq. asked Mr. Coles to explain certain eccentric manifestations through his own (Mr. C.'s) mediumship, which occurred at Mr. Day's house some three years ago, in which the Spirit of an Indian purported to control Mr. Coles.

Mr. COLES replied, that at that time he was what is called a medium and often supposed himself to be under the control of an Indian. Some year or two previous, he had been told at a circle that an Indian Spirit would take possession of him, and by a sort of self-induced hallucination, had afterward supposed himself to be thus possessed. When sitting in circles in a passive state, his organs of marvelousness and imitation, and other incentives, would put him into the state of Indian manifestation, as it probably would into an Irish manifestation, if he had been told in the outset that an Irish Spirit would possess him. He continued: I was honest then in my *belief* as I am now in my *disbelief*. Even now I can, by putting myself in the same conditions, go through with the same manifestations. Notwithstanding my skepticism on these points, I am still a Spiritualist so far as belief in immortality—the individualized existence of Spirits after death, and their ability under certain, but very rare conditions, to manifest themselves to mortals, are concerned. I have no doubt that Spirits do often impress us and control us, sometimes with, and sometimes without, our own knowledge. But in the great majority of cases, when we think Spirits are talking to us through mediums, and fancy we are holding communication with Shakspeare, Byron, Swedenborg, Bacon and Black Hawk, we are only listening to the medium's self-induced, intensified speculations, or are having our own thoughts, opinions and desires hurled back upon us either rarified or densified, as conditions direct. I say that we are lamentably ignorant of the laws which produce these manifestations. We are running forever after the phenomena, but give no time to the study of causes.

At the close of Mr. Coles' remarks, several enthusiastic friends, who appeared to be shocked at the freedom with which their favorite pillars of faith had been disposed of by the skeptical brother, arose simultaneously and pitched into him with terrible oratorical energy, when Dr. Gray came to the rescue, and insisted that Bro. Coles should be let alone. He said: Mr. Coles should not be regarded as an opponent, but as a contributor of facts. We need such remarks as have been made to keep us in a proper state of equilibrium. The love of conquest should not mislead us. We want to hear all sides, and the closer the evidence the more just and sound will be the verdict.

Dr. HALLOCK said: This matter can be reduced to a common-sense level. We have no sect to defend, and no party to advocate. Mr. Coles testifies for himself that he has had no good evidence. His remarks cover only his own experience. This subject is not to be settled by what we believe, but by what we know. All the theological battles of the past have been fought on faith alone, and for this reason the field is still open, and undecided, and ever will be until faith is left to itself, and broad, plain, palpable facts shall become the bases of action. What another man has *not* seen does not in the least effect what I *have* seen. I have witnessed in hundreds of cases tables moved without human contact, and this to me is proof of Spirits. The Doctor then related a very interesting manifestation which he witnessed in Rochester, two years ago, through the mediumship of Miss Mary Comstock, an account of which was published in the TELEGRAPH at the time. While the Doctor and others were sitting at table with the medium, some unseen power produced upon the surface of her arm rising up in clear, bold outlines, a rose bush, upon which was dependent a well defined rose, accompanied with a written communication of eight or ten words. While the company were considering this manifestation, a lady entered, and soon after being seated, Mr. Hammond, a medium, became entranced, and described a vision in which was represented a tree, upon the lower branches of which the lady visitor seemed to be seated, while her eyes and arms were extended upward, as though she were aspiring to reach a higher and more developed condition. The Doctor, never losing sight of the medium, soon left the table, and with her walked out to the piazza, which had hardly been reached, when the wind blowing, the medium's loose sleeve from her arm, disclosed another wonderful manifestation to the Doctor's plain and unmistakable sight. The rose bush had disappeared, and in its stead was seen a clearly-written sentence, extremely appropriate to the condition of the before-mentioned lady, while between the lines was portrayed a tree with its outspreading branches corresponding with Mr. Hammond's vision, while on the other arm appeared an equally well defined rose-twig. As Dr. Hallock kept his eyes upon the medium from the commencement of the sitting until the final manifestation, he is positive that by no human means could it have been produced. Hence he argued that it must of necessity have been the work of Spirits.

Dr. MAYNARD asked if it is wise or logical for Dr Hallock to ascribe to the Spirits of mortals what can evidently be referred to the great Father of Spirits. Admitting as we do that there is one great, wise, powerful, pervading Spirit whose presence fills the entire universe, why not ascribe to him all works of such a character, instead of referring them to inferior delegated powers? He agreed with Mr. Coles, that it is a lamentable truth that we are too much engrossed in the pursuit of *facts* to bestow proper attention to the study of the philosophy by which these facts may be accounted for. A reckless misuse of words has resulted in throwing our mass of evidence into confusion. Communication and communion are often used as synonymous terms when their difference is as great as that between the sun and the moon. Psychology, which simply means "a discourse on the human soul," is made to express all kinds of mental phenomena. He wished to see more order and method in the investigation of these great subjects, and advocated a deeper and more thorough search into their philosophical causes.

Mr. and Mrs. D. G. TAYLOR narrated several instances of Spirit manifestation, which, if they could believe the clear evidence of their senses, were of unmistakable spiritual origin.

Mr. LABOT SUNDERLAND, from Boston, being present, was loudly called upon by the audience to give his views upon the question at issue, to which he briefly responded as follows: I suppose I may have seen more of the spiritual phenomena than any person living having studied its philosophy closely and patiently for ten years. Much that has been said of the humbug of mediums I know to be true. I have scarcely seen one medium in all my experience but what was unreliable, even those through whom I have witnessed a variety of phenomena which I know the mediums did not make and for which I could not account by any laws that appertain to the world, so far as I know. But, the lateness of the hour (10 P. M.) leaves it doubtful as to what I should now attempt to say on a subject so complicated. As to the spiritual world, I assume nothing; nor as to what Spirits can do or can not do, I know nothing really, of that world, as I was never there; and yet I have, indeed, witnessed the different varieties of spiritual manifestations, so-called. I do not profess to know what a Spirit is, although I have seen what purported to be a departed Spirit: and have had innumerable manifestations, for which I am unable to account, addressed to each of my external senses. And yet I do not profess to know what a Spirit can or can not do; I only know that what purports to have been Spirits have promised to do numerous things which they never did.

When in Auburn, in 1850, with only two other persons in the house with me, I heard sweet and beautiful music, which I am sure was not made by any mortal. It sounded very much like an Æolian harp, and was continued for the space of ten or fifteen minutes. This was done in the presence of Mrs. Tamlin, the medium, and another lady, who was present with me.

Mr. Sunderland proceeded to give a philosophical account of his own case. His own children were media, and he had for years had these phenomena for breakfast and dinner and supper. He commenced his psychological experience more than forty years ago, in revivals of religion, so called, and he finds it easy to account for the trance, vision, and numerous other nervous phenomena, which are often attributed to Spirits out of the human body. He thinks it is a safe rule to hold all mortals responsible for all that mortals do.

One beautiful morning in September, 1850 his daughters had spread upon his large dining table a dozen dahlias, and while standing around the table, without touching it, the Spirits were required to move the flowers which they loved the best, and a number of them were distinctly moved several times. He had seen his center table moved a distance of fifty feet, while no one was touching it.

In answer to Mr. Coles, he said he did not suppose that the "form" he saw purporting to be a Spirit, was a real Spirit, as a Spirit can not, in the nature of things, be seen by the human eyes. On the whole, he is compelled to say, he can not consider these Spirits, which come in contact with mediums, as his guardian angels, nor does he rely upon them either for protection or instruction. Adjourned. J. W. COLES.

FEAR.

BY THE UNKNOWN BARD.

A child bent low o'er the streamlet's flow,
Where flowers in clusters hung
And thought she spied beneath the tide,
A serpent, and backward sprung;
'Twas the fish's gleam that lit the stream
Yet gratefully she saw
That the branch whereon she leaned was gone
And her faint soul crept with awe.

The ambuscade was wisely laid,
The enemy had come,
And the soldier his prey at his feet could lay,
At the tapping of a drum;
But a ghost all white, shone through the night;
The trumpet lay unblown,
'Twas peace next day, and glad were they
They had no murder done.

Through life 'tis so—some far off foe,
Pale ghost or hidden asp,
Excites our fear, while dangers near
With careless hand we grasp.
Thus few there be that care to see
If heavenly virtues spurn them,
Though lifelter this to dim their bliss,
Then hell's hot fires to burn them.

Healing by the Laying on of Hands.

By a notice in our advertising columns it will be seen that Dr. Wilson has resumed his labors with the sick at his residence, No. 241 South avenue. Bro. Wilson will answer calls to lecture, if his services may be required.

Spiritual Medium.

Alexander N. Redman, brother of Dr. G. A. Redman, a promising young medium for rapping, writing and tests, has taken rooms at 15

PHILOSOPHICAL AND MORAL DEPARTMENT.

LIES AND ERRORS.

WHAT IS THEIR NATURE? HOW IS ERROR CAUSED?

A lie is a falsity or untruth, uttered with an intention to have it pass for more or less than it really is.

And what is an untruth? Something or nothing. If nothing, then there is nothing to discuss or analyze. It must be a something. It is, perhaps, an idea or mental seal whose impression upon the mind does not correspond with its apparent original. A truth being a true mental reflection of any event or object placed before the mirror of the soul, an untruth must be simply an incorrect or misinterpreted image of a real object.

But how is it possible for a true thing to cast an untrue reflection? I answer, it can not. So far as the character of a reflection is fixed by the thing reflected, it is always truthful or exact. Its untruthfulness, therefore, must be caused by some malformation or wrong action of the receiving mind, or else by the intervention of incongruous objects or disturbing media. The sun, *e. g.*, sends forth a truthful image of himself on the wings of his light or rays; but it requires the concurrent action of them all to impress his perfect image upon any eye or mind. Consequently to see the sun as he is, one must be able to insphere him—must be greater than the sun, and must be able to sense all his rays at once. He who overlooks this fact, and allows himself to fancy that he sees the sun when he only receives an infinitesimal portion of his emanations, necessarily derives from his fancy (not from the sun) a very false idea of the sun, its extent, and its superfices. What we call *seeing the sun* is but a sensing of so much of his radiance as may strike upon the optic nerve at a distance of ninety-five millions of miles—the sun, or object reflected, being in reality one million times larger than the earth we stand on, while the idea we form of him is based on so much only of his emanations as can be caught on the pupil of the eye, *minus* all abstractions therefrom by the earth's atmosphere and other intervening diffusers and absorbents of his rays.

All human perceptions and conceptions, whatever their excitant or origin, must be governed by the same or analogous laws. There are three elements to every idea, and a true appreciation of each and all of them is essential to the formation of a true idea. These elements are, 1st. The form or entity whose image is mirrored in the consciousness; 2d. The modifications of its influence that are caused by distance, or clouds, or other intervening entities; 3d. The size, state and sensibility of the receiving vital mirror, or consciousness. As the latter two of these elements are constantly changing, while it is doubtful if absolute fixity is predicable of any material form, it follows that no idea can be perfectly *true* to any other mind than the one that forms it, nor perfectly *understood* any farther than we understand to what extent it has been modified by these elementary causes. in other words, there can be no absolutely truthful communication of ideas from one mind to another, or from one Spirit to another, except as the imparting mind and the receiving mind can bring themselves into a harmonious state, and each make due allowance for its own and the other's idiosyncracies and surroundings.

It follows from the above, that when there is a very great disparity between the imparting and the receiving mind, the superior mind is under a necessity of assuming, or exaggerating, or hiding, certain qualities and appearances, in order to adapt itself to the state and capacity of the receiving mind. Thus, the Spirit who communicated with Joan of Arc, in order to establish a complete *rapport*, had to present himself as the Angel Gabriel—committing a literal falsehood in order to imbue her with an *intrinsic* truth; for, no doubt, he saw that he could call himself by no other name that would give her so true an idea of his real nature and powers as the name he assumed. That this kind of falsehood (if falsehood it be) is unavoidable whenever great minds speak to little ones upon things far above the latter's level, is proved by the example of Christ himself, who not only "spake in parables" or *literal* falsehoods, but said things of Solomon's temple which were wholly untrue, except as applied to the temple of his body. Thus, we see that Spirits of the greatest powers and the most undoubted purity have ever been prone to deviations from literal fact, and have made themselves liable to be branded as "lying Spirits" by all who judge them from a lower stand-point than that from which they acted [illegible] truthful communication in any instance, we must not only have minds perfectly fitted to understand each other, but a perfect medium or language. Unless writer and reader, or speaker and hearer, attach precisely the same idea to each word and sentence, even the most truthful utterance in the whole Bible can convey only a partially true idea. Words can only indicate truth; they can not express it.

To have a perfect standard of truth, we must know truly what the mind is, and how its ideas are excited. In the absence of positive knowledge, we are measurably compelled to use the best hypothesis we can get—that which is, or which seems to us, truest and best sustained by all known facts. I will therefore assume that every man is a microcosm—a universe in little—a spiritual continent of all spiritual germs that *are*, or that *are to be*, including all their tendencies or unmanifested properties and relations. In other words, the human soul contains within itself the spiritual image or miniature of every form, thing and power, with all their possibilities and derivations, that exists within itself. The process of sensation, with that of thought or excitatation of ideas, may be defined as a vivification or awakening of these internal germs through a kind of spiritual impregnation, effected by the action of their co-forms or counterparts in the great universe, or macrocosm. Such I understood to be the theory of Swedenborg and the best clairvoyants, though, very possibly, my understanding of them may be quite defective.

This hypothesis, it must be owned, renders the organism and relations of every human being inconceivably complex; but, if man is an embodiment of *infinite* wisdom, and formed in the likeness of a Being who is omnipresent and cognizant of all things, the vastness and grandeur of the theory rather establish than disprove its correctness. I know of no other hypothesis that can cover all the phenomena of normal and diseased sensation, including clairvoyance and sympathy. According to it, all our ideas must be very incomplete at the start, the same as our bodies. Their first step must be, from unconscious germ-*existence* to visible germ-*life* or gestation; then, expression or birth; then, infancy; then, the discovery or formation of new relationships—the acquisition of accordant, and resistance of discordant, forces from within and from without—an eternal growth in strength and truth, without ever attaining to perfect power or exhaustive knowledge.

This hypothesis also accounts for, and shows the truth concerning, those mental abortions termed "illusions of the senses," though, in fact, they are only *misinterpretations* of the senses. As a forced separation of the soul from the body by drowning causes the memory to bring forth all its records, however remote their date or trivial their value, so does the forced disintegration of the nervous system by alcohol, fever, etc., cause abortive germ-births from the Spirit, *i. e.*, ideas, Spirit-forms, or fantasms, that have not been duly begotten by their natural counterparts. The character of these fantasms, I suppose, correctly indicates what portion of the brain or nervous system is being decomposed; and though they may fill the diseased and misinterpreting mind with errors the most irrational and grotesque, they are as solid sources of truth to the physiologist who understands them, as are the formula of Euclid or the four Gospels. Hence I come to the conclusion, that as this universe was begun and is continued by the God of truth, every portion of it speaks truth, and truth only, to those who can understand it; and that if ignorance would never assume to know more than it does know, the soul of man would know no such thing as error, or none of much practical importance.

CURATIVE ADVICE IN A DREAM.

LONG POINT, TEXAS, *Sept* 15.

CHARLES PARTRIDGE: To your call for facts in spiritual manifestations I find, published in the TELEGRAPH, very many interesting reports. I am tempted, also, to report a case which, it seems to me, should be added to the already long, and still accumulating, list of cases in which Spirits have rendered aid in healing disease. Should you think it worthy the attention of your numerous, intelligent readers, you are at liberty to publish it.

About the first of July last, my wife, who is in her sixty-third year, and having long suffered from the effects of a troublesome cough, imprudently exposed herself to the sun in the garden and took cold, which was followed by fever of the typhoid type. She was soon confined to her bed, and notwithstanding the unremitting attention of two of our sons, who are practicing physicians of the eclectic school, she daily grew worse. The cough was extremely harrassing, which, together with the fever, soon reduced her to a helpless condition. It was about 10 P. M. when I made a more scrutinizing examination of her case than I had done before; I found the pulse very feeble, frequent and irregular, breathing spasmodic and difficult, upper lip contracted, nose peaked, and the eyes only half closed; she appeared to be in a kind of disturbed, muttering sleep. Shocked at so many unfavorable symptoms, my conclusions were, that if the disease was not very soon checked, she could not survive exceeding two or three days. I retired to my room for the purpose of trying to think of some remedial agent that would have power to control her disease; I am myself old—near seventy—but healthy; and being fatigued, for I am a laboring man, and to give my mind the fairest chance for serious action, I lay down on the bed; but I had not counted many of the beads in my medical rosary, before I sank, unconsciously, to sleep; when at the moment of sinking into the unconscious state, I was suddenly aroused by the firm, clear, musical tones of my father's voice, (he left the form in 1840) which distinctly articulated, "Gid, why don't you mesmerize Sally, and let her lungs bleed?"

I was instantly wide awake, and although the voice seemed to be still sounding on my startled senses, on reflection I put it up with what has often happened to me at the instant of sinking to sleep before—such as seeming to be falling from great heights, precipices and the like; and my mind again resumed its labors in search of a remedy that might arrest the progress of the malady under which my afflicted companion was so rapidly declining. But my old, time-worn, physical system soon gave way under the heavy demands of the mental, and dropped again into unconscious sleep—the deep, sound sleep of the tired laborer. At twenty minutes after twelve at night, the same voice, still louder and more authoritative, repeated again, "Gid, why don't you go and mesmerize Sally, and let her lungs bleed?"

This second command, so completely aroused me that by the time the sentence was concluded, I was up and on my feet by the bedside. Barefooted, and just as I came out of the bed, I immediately moved off and glided into the sick chamber. From the dim light of the untrimmed lamps, I could discern that the patient occupied the same position in which I had left her two hours previously; indeed, she could not rest in any other posture. The watchers were all sleeping on their seats, and all was silence. Without speaking, I commenced making the passes from head to foot, very near to, but not touching even, the bedclothes. I had not continued the manipulations exceeding two minutes, when the patient, without moving a muscle, or seeming to awake, very feebly but distinctly articulated, "it feels very pleasant." I continued the passes until I felt that I had obeyed the command of my father's voice, when I returned as I came, and no one seemed to be apprised of my noiseless visit.

On approaching the sick room, at early dawn, I heard the suppressed, sobbing grief of the nursing daughters. I found all in confusion, the patient weeping, and profusely *bleeding from the lungs!* I felt confident that it would result favorably, and so I expressed myself to the distressed ones; instructing them at the same time to quiet their grief, give the patient proper attention, and she would soon be well again. I then proceeded to examine the case; I found the symptoms were all abating—pulse less frequent, volume better and more steady—the cough less troublesome. I made a few more mesmeric passes and left the room. The hemorrhage gradually ceased: she continued to improve, without medicine. She is now in as good health as she was previous to the attack.

That any one while in mental distress, should dream that his father's voice commanded him to mesmerize a patient with whom he deeply sympathized; that such mesmerizing would let the lungs bleed, and that he should feel impressed to, and does, perform the manipulations, is nothing to wonder at. But that the dream-predicted bleeding should actually take place, and subsequent returning health as the result, is quite another affair.

The case which I have stated, and many more of like character which I might state, are facts, and, as I think, worthy of our most serious and philosophic consideration.

From my boyhood up to date, I have *peacefully* sustained the character of what is by the sectarian priests denominated an "*infidel*." And as regards their creeds and their self constituted authority, their ceremonies and stultifying preachings, I am of the opinion, from present indications, it is very likely that my infidelity will accompany me to my grave—aye, and beyond, if there be any beyond. Very respectfully thine,

GIDEON LINCECUM

PHYSICAL AND MENTAL TESTS.

CROWN POINT, IND., *October* 3, 1858.

EDITOR TELEGRAPH: By request I send you for publication, should you deem the same worthy, the following demonstration, the correctness of which I can vouch for, although I was not an eye-witness to the same.

An uneducated girl, fourteen years old, employed in the family of Mr. L. W. Pierce, a mile or two east of Merrillsville, in this county, was what is known as a rapping or physical medium. The family had often sat in circle, and had received many convincing tests. A sick old gentleman, a stranger, had been hospitably received and cared for by Mr. Pierce, and had died a few days previous to the demonstration I am about to relate; but just before his death, he promised this girl (to whom he had been considerably attached in consequence of her having afforded him the gratification of conversing with Spirit friends, and thereby obtaining new faith in spiritual life and spiritual existence) that, were it possible, he in his spiritual state would give her and the family an unmistakable demonstration; and consequently it is supposed that this demonstration was by and through him.

On the first day of March last, this girl was in the kitchen doing the work, after supper, the family sitting in an adjoining room. The girl came out of the kitchen, and said she saw the face of a man passing before the window, by which she was at work, and that she would not stay there any longer alone. The girl appeared to be a good deal frightened. Mrs. Pierce sent her little boy into the kitchen with the girl. While she was wiping her dish-pan, the door was torn from its place and fastenings, in the twinkling of an eye, tearing off strips of wood ten inches long, with the butts or hinges; the door was moved about midway from its place to the girl, and there remained standing in its proper upright position until the girl pushed it over against the wall with her own hand. There was no person nearer than three feet of the door at the time; the door was strongly fastened, as evinced by the tearing off of strips of wood with the fastenings. The question is, if this was not Spirit-power, as it purports to be, what is it?

While I am writing, I will give you, as briefly as I can, another test, which came under my own observation. William Clark, an old and respected resident of this town, a soldier in northern New York in the war of 1812, was applied to by the attorney of a widow Barlow, now of New York, for an affidavit to enable her to obtain a land warrant. Her husband was in the same service, at the same time and at the same place with Mr. Clark, and they were also intimate friends and neighbors before enlisting. Mr. Clark had made one affadavit which had proved insufficient, and was applied to for another one, calling for additional facts, which he was unable to give. In his anxiety to benefit the widow of his old and respected neighbor and fellow-soldier, he applied to me to submit the matter to a spiritual investigation, through Mrs. Farley, a trance medium in our town, whose developments are—visiting the Spirit-world to find and describe persons who have gone there, making examinations of, and prescribing remedies for, the sick, and answering socially any questions properly asked by any member of the circle, etc. I obtained a sitting, and invited Mr. Clark to attend. Mrs. Farley got in communication with the Spirit of Mr. Barlow, and our wants were made known. Mr. Clark questioned, and he was surprised to hear the first names of officers, and the numbers of companies, that he had entirely forgotten, given readily and familiarly. But still he was not satisfied; he requested his friend Barlow, if it was his intelligence, to mention some circumstance that happened between them before his death, by which he might know that it was truly him. After a little reflection, the answer came that he recollected one trivial occurrence which might be satisfactory. He said, "Perhaps you recollect that upon a certain occasion, you and a companion had been out on a hard tramp all day, until late in the evening, with but little to eat. When you came in, you called at my tent, and said you were very tired and hungry, and wished me to give you something to eat. I told you I was glad you had come, and gave you some *potato soup*, of which you ate very heartily." Mr. Clark had no recollection of the circumstance at that time, and we thought it a mistake. The next morning, however, he said he recollected the circumstance well, just as related, and said the reason of the soup relishing so well, was that they had had no vegetables for so long that they were longing for such food, and that potatoes had been brought into camp that day, during his absence.

This made Mr. Clark a Spiritualist. How could he avoid believing, when facts were told him which he had long since forgotten, and of which he well knew no person present could have had any idea. He recollected many incidents of friendship, the relation of which, however, would not have convinced his skeptical mind, for he was a hard skeptic, which shows the perceptive powers of Spirit-life, enabling them to select such facts and tests as are best calculated to convince the sincere inquirer after truth.

J. H. LUTHER.

PROGRESS OF SPIRITUALISM IN OWEGO.

OWEGO, TIOGA CO., N. Y., *Oct.* 11, 1858.

MR. PARTRIDGE:

Dear Sir— * * * * * * Here in Owego we are experiencing a happy change in the popular sentiment of the people. They are beginning to look at things in the light of *reason*, and evince a prevailing desire to investigate spiritual promulgations and manifestations, divested of the garb of bigotry and the shackles of sectarianism. The human mind is beginning to proclaim its own independence; and the angelic purity of the inner sanctuary of the soul is responding with glad shouts of praise and rejoicing to the angelic communications from Spirits of a higher and holier sphere. All hail to the happy day when *truth* and *righteousness* shall cover, as a garment, every son and daughter of Adam.

During the last week we have been favored with three lectures from Miss N. M. SPRAGUE, of Plymouth, Vt., a trance-medium. She is a lively, soul stirring speaker; beautiful, easy, eloquent and profound. Her ideas are chaste and complete; and her far-reaching mind seems to grasp hold of the ever-living intelligence of the Mighty Father of light and truth, whose particular and loving child she seems to be.

On Sunday afternoon, the 3d inst., she spoke at the Village Hall, upon the subject of infidelity, which was also continued in the evening, to an overwhelming audience. The subject was elucidated with remarkable clearness and perspicuity, and with a power and eloquence that was perfectly entrancing.

On Tuesday evening following, she spoke again at the Abiurza Hall, upon the subject of *Inspiration*. The hall, which is large, was packed to its utmost capacity, and hundreds were unable to gain admittance. As a test of her *spiritual* power, as she entered into the trance state, Mr. N. W. Davis announced the subject for the hymn—as she always sings before she commences her subject—which was the *Cross*. Without any hesitancy, she commenced and went through several stanzas of most beautiful poetry upon that subject. Her lecture upon *Inspiration* was a masterly effort, and a perfect gem in the way of a literary composition.

On Friday evening last, she spoke again by particular request of the citizens of the village at the Village Hall. Previous to her entering the hall, Dr. Champlin took the stand and said that it was his desire, in order that the public might be satisfied that she spoke entirely without preparation or forethought, that a committee of *three* be appointed to select a subject for the evening's address; also, that one gentleman be appointed to select a hymn for the evening. The committee on the subject were John Ripley, Esq., Samuel Archibald, and Charles Beers. The gentleman to select the hymn was Mr. T. Clark.

As the lady rose in the trance state, Mr. Clark announced his subject, and requested that the Spirit controlling the medium would favor the audience with a hymn upon the "*Bravery of the Austrians*." She immediately commenced in beautiful strains, full of poetry and pathos, upon the theme suggested, which was very impressive indeed.

The chairman of the committee, Mr. Ripley, here announced the subject of the "*Resurrection*," and she commenced it, and went through with it, evincing her usual power and eloquence promulgating ideas that were startling and beautiful, and that at once suggested themselves to every unprejudiced mind as the very essence of genuine religion, and a high and holy conception of Deity. She goes from here to Binghampton, and from there to Owego. The field is open here now for first-class speakers. Respectfully yours, S. C. TIFFANY.

MAN's essential purity is one thing, and the outward development of it another. Its development may be imperfect, partial, inadequate, or perverted. It can be repressed, obstructed, constrained, misdirected, or wholly inverted. There is such a thing as being unjust, tyrannic, or wofully wrong here—such a thing as distorting, dwarfing, deforming, or wholly inverting man in his outer growth, by inharmonic relations and wrongful conditions.

CHINESE IDEAS RESPECTING SPIRITS.

Ideas respecting spirits occupy a prominent place among Chinese superstitions, and have an important practical bearing upon domestic and social life.

FAMILIAR SPIRITS.

Of all the superstitions of this kind, those respecting a class of Spirits called Sui-sin, have perhaps the greatest influence upon the minds of the people. Sui-sin signifying a Spirit in the body, designates a familiar Spirit, by the assistance of which persons are supposed to be able to tell fortunes, and converse with the dead. They are supposed to be the Spirits of those who are not permitted to reassume a body, on account of obligations incurred in a former state, from which they have not been absolved. They repay their debts of money or gratitude by serving their benefactors who have provided them in coming again into the world, in enabling them to acquire wealth by fortune telling. Persons regarded as belonging to this class are visited by multitudes, particularly by those who have recently lost relatives by death, and wish to converse with them through a "medium." The fortune-teller, after a conversation with the applicant, calls the Spirit, whose approach and entrance into the "medium" is signalized by sundry contortions of the body, and a spasmodic jerk of the neck. The Spirit is then directed either to gain the desired information respecting the future, or to find and bring reports from some deceased friend, whose name, age, place of burial, etc., are given. As is the case in other lands, the Spirit delights or refuses a response, according to circumstances. Some of these fortune-tellers, and the most noted of them, who have no indebted Spirit to offer his services, are obliged to devise means to secure the assistance of a Spirit. With this end in view they first obtain a little image made of the wood of the willow, for which they obtain a Spirit in one of the following ways: Some go to a graveyard, and after feasting the ghosts of the dead, make an arrangement with one to reside in the image. The image is then worshiped for several weeks—continually, and left out of doors during the night, to be wet with the dews of heaven, and drink in virtue from the moonbeams; after which it is regarded as an oracle, from which the Spirit speaks audibly. Another method of obtaining a Spirit, consists in writing on the little image the characters representing the name of some clever living person whose Spirit is desired, and then worshiping the image, and leaving it out of doors until this person dies and his Spirit enters the image, which, it is said, will surely take place in a very short time. In consequence of this superstition, those who are found possessed of the image may be condemned to death, being regarded as guilty of murder.

WRITTEN COMMUNICATIONS FROM SPIRITS.

Written communications from Spirits are not infrequently sought for in the following manner: Two persons support with their hands some object to which a pencil is attached in a vertical position, and extending to a table beneath, covered with sand. It is said that the movements of the pencil are involuntary, as far as the persons holding it are concerned, but governed by the influence of spirits, describe certain characters which are easily deciphered, and which often bring to light concealed disclosures and revelations. Many who regard themselves persons of superior intelligence, are thus convinced of the reality of consulting the Spirits.

There is still another kind of Spirit called the wandering principle, noted for its propensity to steal, and to frighten people. It is said to have its favorites among dwellers in the flesh, as well as objects of attack; and that it secretly transfers money and articles of value from the latter to the former. It is also supposed to produce spiritual rappings in and about houses, and to cause burning flames to be seen, thus frightening the unoffending inhabitants, so that they not unfrequently fly from their houses to find quiet and safety elsewhere.

SCIENTIFIC PARADOXES.

The water which drowns us as a flood stream can be walked upon as ice. The bullet, which, when fired from a musket, carries death, will be harmless if ground to dust before being fired. The crystalized part of the otter is a sweet fragrance and solid at ordinary temperatures, though readily volatilizes; is a compound substance, containing exactly the same elements, and in exactly the same proportions, as the gas with which we light our streets. The tea which we daily drink, with benefit and pleasure, produces palpitations, nervous tremblings, and even paralysis, if taken to excess; yet the poisonous organic agent contained therein, to which tea owes its qualities, may be taken by itself fatal dose, not affected, without any perceptible effect. The water which will allay our burning thirst, congeals at when converted into snow, so that the Greenlanders dwelling in the Arctic regions "prefer to quench the burning cravings of thirst rather than attempt to remove it by eating snow." Yet, if the snow be melted, it becomes drinkable water, and it may be melted in the mouth. Nevertheless, although it may be melted before entering the mouth, it changes that it takes other water; when melted in the mouth it has the opposite effect. To render this paradox more striking, we have only to remember that ice, which melts more slowly in the mouth, is very efficient in allaying thirst.—*Brooklyn*.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 23, 1858.

THE MATERIAL AND THE SPIRITUAL.

A number of the great and skeptically-disposed minds in this city, are demanding a re-application of the experimentum crucis with reference to all alleged merely physical manifestations of spiritual power. This predisposition to review supposed evidence on this point, it is said, has been stimulated by certain suspicions of fraud, well or ill founded, on the part of particular mediums, and by theories that have lately been propounded, explanatory of the phenomena which occur in their presence. In the pending doubts upon this subject, we see no good reason to participate, and should probably see none even should a large proportion of existing mediums be convicted of practicing fraud. It would be no great marvel if the crime of counterfeiting should be found to frequently occur in the production of phenomena which themselves are sufficiently frequent and unquestionable to afford a basis of dishonest imitation; but the counterfeits do not invalidate the sterling coin, but rather prove that such exists somewhere. We hope, however, that all deceivers who, for the sake of the filthy lucre, produce the mere rudiments of the unseen world, and sport with the sacred and eternal interests of the human race, will in due time be ferreted out, and exposed to merited indignation.

The exposure of any pretenders and impostors that may be found to be mere *all* no Spirit manifestations, will finally lead to a more careful investigation and sifting of facts on which the theory of physical spirit manifestations may impregnably rest. When we say there are many — [illegible] — reliable witnesses, many thousand persons, both in America and Europe, who think they may, without presumption, claim to know. It is not our purpose at present to specify cases which, considered singly, all but the identical witness and unimpeached circumstances, may fairly be considered as within the circle of positive knowledge. This is a work which, so far as it yet needs to be done, or rather demonstration, we leave for others to do; but by way of removing an unreasonable and skeptical prejudgment of the question, we will here relate a remark or two *à propos*.

Every material object, great or small, simple or complex, has a spiritual side—an interior, pervading and enveloping life-essence adapted to its specific degree, and whereby it is connected with the spiritual world. It is only by virtue of a fact of this kind, that the soul is connected with the gross matter of the body, in such manner as to enable the former to act upon and move the latter. By the researches of Baron Reichenbach and Dr. J. R. Buchanan, the similar connection of all rude and tangible objects in the various kingdoms of nature with the great human and world and its various creations and conditions is brought to the position of a hard and fast fact.

The odyle, which Reichenbach, by his diverse and multiplied experiments, demonstrated to be connected in corresponding proportions and degrees, with magnets, crystals, plants, animals—the world at large, the sun, moon, stars etc., he found to be generally the same with the force or aura called animal magnetism and by which one person acts physically or spiritually upon the susceptible soul, and thus upon the nervous system and physical organism of another. Buchanan also proved that medicines have a peculiar spiritual atmosphere, the sign of which they exert their specific power upon the systems of susceptible persons who simply hold them in their hands, and without knowing what they are, or what specific action to expect from them: and by equally demonstrative experiments he proved, what has since been extensively and completely verified by psychical and physiological investigators, that the whole qualitative psychical being of man may be inferred into his autograph in the act of writing.

All things, then, whether viewed as to their details or their aggregate entities, have their approximately or actually spiritual counterparts, and through such form connection with the human psychical existence and use with the great spiritual world. Through these affinities, on the other hand, the human soul and the great world-soul, as it were, is able to react upon all material things, and upon the great outer world as a whole. Through these spiritual auras, therefore, the whole spiritual world is connected with the whole material world as the individual human soul is connected with the body; and as by means of the latter connection the body is moved, in whole and in its specific parts, who shall say that the whole spiritual world of this globe, connected with the globe in a similar manner, might not, by a united and concentrated volition, shake it to its foundations, or even rend it into fragments? And who, then, can dispute the *probability*, to say the least, that a small part of the Spirit world, under favorable conditions, closely connected with so small a part of the material world as is represented by a table or a chair, may be able to move it in some visible manner without the contact of physical hands, or any outward or mechanical contrivances?

Of course this only pretends to be an *a priori* argument; but such as it is we think it should have no small influence in removing *a priori* skepticism, and that it should at least predispose the mind to all due openness, fairness and candor in seeking for the facts of actual fact, and receiving them with a final and undoubting faith when obtained.

The argument against physical demonstrations by spirits that is the most crushing, the most final and unanswerable, is, "*I don't believe it!*" Now, reader, in view of the foregoing considerations, pray tell us why you don't believe it. Wherein consists its intrinsic improbableness? its incompatibility with the known nature of things? However, to simply reiterate "I don't believe it," may, we admit, be the most convenient way to get rid of the question.

F.

CLERICAL BOMBAST.

We clip from the *Providence Journal* the following extract from a sermon preached by Rev. Mr. Grigg, in the Memorial Church, New York, and entitled "The Telegraph Cable between Earth and Heaven." One of its figures opens thus:

"When the sulphuric acid of true repentance corrodes the contaminating zinc of innate depravity and actual sinfulness, and the fervent electrical force of prayerful entreaty," etc. Again he says: "Go to the telegraphic office of the atoning cross, and touch the wire of penitential prayer."

"Sulphuric acid of repentance corrodes the contaminating zinc of innate depravity," etc. This seems to us a perfect incoherency of words, and total disparity of ideas; and yet this is called preaching! And should we be surprised that people who are present to witness such exhibitions should be inclined to doubt the total depravity of some men—at least of their integrity or sense? But we must not forget that the man is better than he talks; that he has trained himself to these paroxysms of wordy nonsense; that he is sensible on other subjects; and is not really and totally depraved, in any department of his being. This is simply a trick of the trade to induce the timid and credulous as to priestly authority, to believe there is something which they can not understand, and need a priest to interpret, and that they must run after such preaching and come to an understanding of it, or be damned. Through this *hocus pocus*, such nonsense is popularized and sustained. We think they are damned already with a most unfortunate credulity.

When our grandfather was a preacher on the stage of earthly existence, criticisms of a sermon were not allowable, and he used to say some pointed and sensible things. But he prophesied of a time coming when the people would have the audacity to criticise the priest, and the sense of his sermon. "Then," said he, "preaching will be a useless art." He never dreamed that the craft would evade this by a return to symbols and hieroglyphs, and put no sense in their sermons to be criticised; but so it is, and they peculiarly get along very well. This intolerably senseless wordy preaching, grows out of the system of a hired priesthood and of setting apart our most stupid children to make preachers of. To be sure, they may not be fit for anything else; but if we honored and supported them in idleness, it would doubtless be better for the intellectual culture of our people, and prevent some blockheads from being born.

Under our system of hiring our preaching done, the preacher can not afford to utter any new ideas, if he has any. The very fact of their being new is evidence that they would offend somebody—perhaps one who pays largely to support the preacher, so they must be kept to the creed, and make no innovation on conventional foolery. Let modern Spiritualists take warning that they do not fall into the same error, and sacrifice the cause to crotchets or to a hired priesthood. A few plain words embodying thoughts fresh from a learning soul, are more potent for good than books of studied, classic rhetoric.

THE YOUNG MEN'S CHRISTIAN UNION.

By invitation of this truly tolerant and reformatory Christian Association, Rev. T. L. Harris addressed them in the University Chapel on Tuesday evening 12th inst., his subject, according to his advertisement, being "The Christianity demanded by the times." He said, in substance, as nearly as we can report him, that the times demand that Christianity be stripped of its phylacteries, and presented in its simplicity and purity, that men may perceive and live its divine precepts. He said that Christ was not a mere man-magnetizer, but was God incarnate; that he found it necessary to so appear among men to arouse their dormant natures, to arrest their tendency downward toward the hells, and to point them to Heaven. He spoke of his divine power in restoring Lazarus to life after lying four days dead, and said this symbolized his mission to humanity, which was then dead and buried in trespasses and sins. They could be aroused only through the dynamic power of God through the person of Jesus Christ. The evidence of this, said he, is not to be sought wholly in books, but in that Book of eighteen parts, and whose pages are centuries. God imparted his dynamic power to men through Christ and the Apostles, and by virtue of this power they were enabled to perform many wonderful works.

He thought there was an important truth contained in the idea of "apostolic succession." To them the power of God was imparted, and through them it flowed out to humanity generally, supplanting self-love by the impartation of a divine life to all those who were willing to become its recipients. This pentecostal spirit may be seen or felt flowing out of, or forming an aroma around persons. Men are placed on earth as tabernacles for the Spirit of God. He said the present Church, Press and People groan under the incubus of materiality. They have not the divine Spirit to raise them above the material things of the world.

Prayer is the only means by which souls are opened for God to come in and take possession. Men who stop praying stop communicating with God. He asked if any had tried it and failed to receive God's Spirit, and failed to hear God's voice calling, "Come up hither," "Come up higher?" Put, said he, all the books that were ever printed, against the Bible, and it shall stand. The gates of hell shall not prevail against it. In moments of deep trial, it is more potent to give strength and consolation, than all the philosophies and merely human teachings the world has ever known. Men say Christianity is a failure. It may be so to some. The Bible says it is to some a savor of life unto life, and unto others, a savor of death unto death; but it also informs us that this is altogether dependent upon man's use or abuse of it. * * * The Church invisible inspheres or embodies itself in societies—in visible churches on earth. The first Church is the regenerate individual man, who is a Church in its least form. A number of such men seek concert of action, and adopt forms of religious association, which are churches in a more enlarged sense. It is not true that men can not be free in churches. Churches are forms of expression of the people, and the Church can not rise higher than the spiritual *status* of its collective body. As men live Christ, they will see him crystalizing all around them; as in the dawn of Christianity the Churches diverged outwardly, so in charity, in the coming time, will they converge to Catholicity and unity.

There is no limit to the power of Christ in him who is loyal to his Spirit. Men who live in consonance with God's will have the divine strength which may flow out in healing virtues. He exhorted merchants to give to the Lord's Church the proceeds of their business after taking out for economical family expenses. He assured those who would do this that Christ would be with them in power. If Editors would write their editorials on their knees, with the Bible in their left hand, and pen and paper in their right, they would be more pregnant with truth and potent for good. He said we need not preachers who are magnetized by their congregations, and who preach as *they* wish, but they should tell their people of their own sins, however much they may be covered up with gewgaws, or disguised by tinsel.

We confess we were somewhat disappointed in Bro. Harris's dis-

cases. We had been led to hope, from the spiritual communications he claimed to enjoy, and the advertisements in the papers, that he would come on the "*Christianity demanded by the times*," that some things new and practical would be said, and we listened with anxious eagerness to catch the words which should encourage or inspire more practical and efficient Christian endeavors; but she culminated in a glowing word-dropping which dies away with the sound, and the old exhortation that men must believe and serve God before they can appreciate Him or be like Him; that men must still appropriate all the results of their hard earnings to support a hired priesthood; and, finally, that we go home as pilgrims to humanity's eighteen hundred years' prayer, our heart sick in vainness within us. We asked ourselves, is this the Christianity demanded by the times? Must industry remain under tax to support the non-productive, priestly host, or be contraband of freedom? Do the times longer demand that portions of the people be set aside, educated, and supported simply to magnify Christ before them? Does Christ demand self-glorification at such enormous expense to industry, to human brotherhood, to human efforts, with destitution and starvation all around us? We think he would feel more honored by his professed disciples if they would turn their attention to humanity's needs, and go to work and relieve human suffering. When he said "Feed my sheep," he did not mean that we should feed men to magnify his office. His great heart was in sympathy with the sufferings of his fellow-men; his clairvoyant perceptions ran down through the ages, and he saw the suffering which humanity was exposed to, and would endure, the probable prostitution of his life and precepts, for selfish purposes and to his personal glorification, and he rebuked them, saying, "Go and heal the sick, clothe the naked, feed the hungry, and inasmuch as ye do this to humanity ye do it unto me."

SPIRITUALISM IN EUROPE.

We make the following summary, and translation of various statements of fact, from the *Revue Spiritualiste*, one of the three Spiritualistic journals published in Paris:

A correspondent known and vouched for by the editor of the *Revue*, makes the following statement of what he had witnessed at Moscow, Russia: "After a number of conversations with the Spirits by means of the board and the alphabet," says he, "one of the Spirits told us to place a paper, with writing upon it, on the bust of a certain marble bust, and we would see something we had never before seen. I hastened to conform to this advice. What was my surprise, when I took up the paper again, to find all the writing effaced! The Spirit had made it as white as snow. At another time this statue turned upon its pedestal in my presence, and in the presence of a friend who would attest the fact, were it necessary. A Spirit of a personage whose portrait is in my cabinet, manifested himself several times in a remarkable manner. One day he told me he would write directly with a pencil on the wall behind the frame which contained his portrait. To my great surprise, this was done. I found behind the portrait lines which no terrestrial hand could ever have traced. They revealed to me a secret of the family of which I recognized the truth. This fact was witnessed by two of my friends. Another time we found behind the portrait the word '*pray*.' Having asked the Spirit if he did not desire a Mass said for his sins, he answered in the affirmative, and designated the Church of Moscow as the place where he desired the Mass to be said, and which was accordingly done. To sustain our faith, the same Spirit manifested himself several times by writing his name upon slips of paper which we had laid down for this purpose. The name written was that of my maternal grandfather."

The same writer mentions the following demonstration which, with a friend, he subsequently received at Paris:

"One day, wishing to obtain direct writing from Spirits as formerly, we placed a piece of blank paper under a pendulum. What was our surprise and admiration when, in afterward withdrawing this paper, we found traced in the middle of it a paragraph from the hymns of Luther! This paragraph was printed in German characters, and in exactly the same typographic justification in which it is found in a collection of the works of that illustrious reformer.

M. Aurélien Pierre, an employee on the railroad from Lyons to Tonnerre, communicates to the *Revue* the following case: To condense the account, the uncle of a certain lady, (which more particularly designated), had died about three weeks previously, at his residence at Montbéon, a few miles from Lyons, after a long sickness. His niece (the lady referred to, having been named by him as his executrix), was obliged to remain some time at Montbéon. "Finally," says the writer, "returning a few days ago, she expressed to me a regret that she had lost a lock of her uncle's hair. My wife, the clairvoyant, being put to sleep, failed to find it. A day last Saturday, rappings were heard in my apartments, on my bureau (shelves?) that were fastened to their places were thrown down, and replaced for the most part without being touched.

My wife felt rappings on her arms, and all over her body. At night I again put her to sleep. She had been in the somnambulic state about five minutes, when, all at once, she manifested great fear, saying, "No, I will not!" and seemed to be repelling something with her hands. The little girl of the lady in question, who was with me, said, "Mon Dieu! Mr. Pierre, she has her hand full of hair!" This hair seemed to stick fast to her hand, for she had well shaken her hand, and it did not fall. I took it away from her, and she then became calm, and told me that the hair had been given her by the uncle Alexis to replace that which the lady had lost. After these occurrences, the lady having come to rejoin her daughter, recognized the hair perfectly as a lock which she had desired to cut off before her uncle was buried. * * *

But this is not all: My wife had, several days previously, lost an ear-ring, and spite of all her researches she had not been able to find it. Sunday morning, on awaking, she said, "Mon dieu! what is this in my hand? I looked, and judge of my surprise when I found that it was her ear-ring, which had been brought by an invisible being! She accused me of having put it into her hand. How could I have done that, seeing that I was even ignorant that she had lost it?"

The Christian Spiritualist.

We have before us the first number of a medium folio sheet, bearing the above title, published at Macon, Ga., and proposed to be issued bi-monthly, by the Rev. L. F. W. Andrews, editor and proprietor—editor also of the *Georgia Citizen*, which latter we have heretofore noticed as taking, of late, a somewhat active part in the discussion of questions relating to Spiritualism. Many years ago the writer of this was personally acquainted with Mr. Andrews as a talented preacher and writer in the Universalist denomination. Possessing a mind open to new truth, and unwarped by sectarian prejudice, he has not failed to bestow a respectful attention upon the new phenomena of spiritual intercourse which have exhibited themselves throughout the land during the last seven or eight years, and the result has been a conviction of their reality and importance, which the frankness of his nature and his zeal for truth will not permit him to conceal. Hence his project in publishing this paper, which he supposes will supply a want existing at the South that is not otherwise adequately provided for. We have no doubt that with his extensive acquaintance with the northern mind, and the experience he has heretofore enjoyed as a journalist, he may make this proposed organ efficient in spreading the truth where otherwise it would not go; and we wish him abundant success in his enterprise. Terms of the *Christian Spiritualist* (issued twice a month) $1 50 per annum, invariably in advance.

Death of John Allen.

We learn that Mr. John Allen, of Patriot, Ia., has just departed to the Spirit-world, at the age of 43, the disease which occasioned his death being congestive fever. Mr. A. will be remembered by many Spiritualists of New York, as having taken an active part in the discussions at the Spiritualist Conferences last winter and spring, and also at other Spiritualist and reformatory meetings in this city and elsewhere. Mr. A., at the beginning of his public life, was a minister of the Universalist denomination, but for many years has been an ardent propagandist of the socialistic philosophy, beside being latterly an almost equally zealous Spiritualist. He was connected with the socialistic experiment that was made at Brook Farm, Roxbury, Mass., some ten or twelve years ago; but on the failure of that enterprise, he removed to Patriot, Ia., and engaged in the culture of the grape, in which business he continued up to the time of his death. Mr. A. was a man of indomitable energy, extremely radical in many of his notions, possessed of considerable eloquence as a speaker; and in him the socialists have lost one of the most efficient advocates of their doctrines.

CIRCULATE THE TELEGRAPH

Light is the only cure for darkness. The whole political and commercial world is in darkness and disorder, and those who dwell therein seem almost without hope, or energy, or virtue. How shall we improve the condition of the human race, and redeem it from quackery and error? How shall we make humanity respected, and save our children from oppression and poverty? I answer, by each lover of truth diffusing the light he has, whether it be much or little. Let no one wait for the power to do great things. The coral insects build large islands out of the depths of the sea, by each one doing a little; and honest men can redeem the world by faithfully acting out the same principle. We can do a little, every day, toward purifying our minds of unworthy desires and untrue or unproved ideas; and we can speak the truths that we know for the benefit of others. We can also bring light from the spirit-world, by a patient cultivation of our spiritual powers, in sufficient strength to make the immortality of the soul certain, and the way to heaven "as plain as the way to market." We can cause the God of the universe to appear to us as he is—"altogether lovely"—instead of a gigantic scarecrow, wielded by the preachers of Divine Favoritism to frighten timid souls out of their pennies, and tempt extortioners with the hope of buying heaven. A true perception of the relations of our own souls to God and to all souls—a true religion—will work a "change of heart" in our whole social and political systems. It will lay the foundations of a new order of things, and bring on the long-predicted Millennium; not hastily, perhaps, but most effectually.

As one means of helping on this consummation, I would suggest that every subscriber for the TELEGRAPH should make his paper tell on other minds as well as his own. Every number contains something exactly suited to one or more of your friends. Take the trouble to read it to him, or lend it to him, and so do an easy yet immortal good to his mind. Do not undertake to sway his judgement, but let him exercise it after his own fashion, and draw just as much or as little nutriment from the dish as his digestive organs may crave or be able to manage. Every such little act of kindness or attention, when modestly rendered, is sure to be well received; the doing and receiving of such acts will, in many cases, become habitual; and habit governs the world. AN OLD SUBSCRIBER.

The People's College at Havana, N. Y.

We have received a pamphlet of fifty-six octavo pages containing a report of the exercises at the laying of the corner stone of the *People's College*, at Havana, N. Y., Sept. 2, 1858. A splendid college edifice is to be erected at that place, and the proposed plans for the conducting of the institution, it would seem could scarcely fail to give it popularity. The courses of study propounded, in ancient and modern languages, mathematics, and other sciences, are as thorough as those usual in other colleges; and in addition to these, the plan adopted proposes to elevate labor and develop the physical system by requiring each student to work upon the farm or in the shop a portion of five days in each week. We wish the institution success, and have no doubt it will obtain it.

DR. JOHN SCOTT.

We cheerfully publish the following testimony in favor of the healing powers of Dr. Scott, for the reason that we consider the best evidence of a physician's skill to be such as comes directly from the experience of his patients. Mr. Bartlett gives testimony without solicitation, and as he furnishes his full name and address, we have every confidence in his relation.

DR. SCOTT: New York, October 8, 1858.

Dear Sir—I have been requested by a vendor of nostrums to give a certificate in favor of a well known medicine; but I prefer to recommend you, who did cure me of a severe chronic complaint.

I suppose it is not necessary to detail all the circumstances of my case—suffice it to say that four years ago I made a visit of some weeks to the West, where I caught a severe cold from exposure to one of the cold, damp malaria fogs that prevail there, and the result was typhoid fever; and from maltreatment of a homœopathist, I had a long siege of it, which ended in neuralgia as was supposed. I could not endure the New England climate, therefore I was obliged to seek a southern clime, which benefited me some.

A year since, in August, I was attacked with bilious fever, and unfortunately underwent maltreatment again under the eclectic system, which resulted in severe neuralgic pains, and weakness in my legs, accompanied with a bad fever sore.

This summer I was fortunate enough to fall into your company with a friend, not intending to avail myself of your professional skill, when you were induced to examine my case, and you proceeded my whole trouble successfully, with assurances that you could cure me.

I gladly submitted myself to your treatment, and by the "laying on of hands," as it were, the use of the magnetic battery, chemical baths, and an insignificant quantity of medicines, I am happy to say I am completely cured, and have not been in the enjoyment of so good health after one month's treatment from you for over four years.

I earnestly wish all afflicted to avail themselves of your great power and skill as a magnetic physician and healing medium.

I am, most truly, A. P. BARTLETT.

EDITOR OF THE CLARION HAS THE FLOOR.

We hold that every man and woman has a right to be fairly reported before the public, if at all; and if any body feels that their sentiments are not richly appreciated, or are misstated, they have a right to state themselves. It can not be expected that every word spoken in such conversations will be published; and in gathering up the general ideas of a speaker, the reporters may miss the thread of remark, and make an unfair report. We do not suppose there was any intention of "slurring" or of misrepresenting any speaker. We publish the report as furnished us by the Committee, and do not take the responsibility of its correctness, but trust that it is generally satisfactory, since the complaint of Brother Clark is the first and only one we have heard.

Friend Partridge: Mrs. Clark and myself, together with many of our friends, were pained and surprised at the Spiritual Telegraph's report of the humble part we took in the late Utica Convention. In the report we gave in our own paper, the *Spiritual Clarion*, we endeavored to give every speaker due credit; and those who belonged to the editorial fraternity, like yourself and Bro. Newton, received whatever benefit or courtesy might be due, from being reported as editors of such and such publications; and in your own report, you and Mr. Newton are both announced as editors of your respective papers. But your reporter gives the names and residence of Mrs. Clark and myself, yet can not afford to say we edit and publish the *Spiritual Clarion*, however hard or worthily, or otherwise, we may be labouring in the common cause of spiritual reform.

This, however, is an omission of little moment, compared with the summary and ungenteel manner in which allusion is made to my few remarks at the Convention. No idea whatever is given of what I sought to say, and the report intimates that what I *did* say was clothed in language unfit for only a small "portion" of the audience! In regard to the use of language, perhaps your reporter may be prepared to give me lessons and illustrations, though after occupying prominent city pulpits in New England and New York for over ten years, and the itinerant spiritual field as an extempore talker some five years more, a few of my hearers as well as myself had fallen into the conceit that I was able now and then, to patch up a sentence or two of decent English, whatever slips of the tongue might occasionally come in common with what is incidental to all off-hand speakers. In order that justice may be done before your numerous readers, will you please allow the following brief report from my own paper:

Mrs. A. J. Davis read an hour's essay on Woman, Parentage, and similar topics. It was an elegant composition, with some fine illustrations. A gentleman from Canada wanted to offer a resolution after Mrs. Davis concluded, but his voice was too feeble; and amid the calls for "Reader," "Newton," "Clark," the Convention backed out, and U. Clark, of the Clarion, found himself on his feet. He had been waiting two days with two or three hundred other Spiritualists whose faces he recognized in the audience, to hear some spiritual idea of the cause and cure of evil. Many had come from a distance, under the impression that this was a spiritual Convention; it would so act as such to the world; and all through Central New York the spiritualists would be held responsible for the alleged extravagant utterances of some few radicals from abroad, who had occupied much of the time and crowded from the platform those whom the majority of the meeting came to hear, and had a right to hear. He deprecated the boorish method of merely denouncing. While the mass of the Convention might sympathize in the main with the sentiments expressed concerning marriage, parentage, etc., he feared too much public familiarity on these delicate topics might tend to mortify modesty, create diseased imaginations, and so far destroy the equilibrium of nature as to make men and women too sanctimonious.

The chair called the Editor to order on the ground of his having no right to criticise what had been said by other speakers. But the audience cried "go on, go on," and on he went. He insisted on the right of taking up the ideas which had been uttered on that platform; almost every other speaker had done the same thing. Owing to the unwonted interruption however, the Editor added but little more, and made large business at that. He considered the platform was not in his place, and was glad to drop down at the end of his twenty minutes.

[In justice to Mr. Hitchcock, the chairman, it may be stated that he made subsequent apologetic explanations to the Editor; he feared the criticism of the Editor would provoke far her outbursts from Bros. Foster, Wright and Pillsbury. The audience was spared this merciless infliction, but at the expense of the male department of the *Spiritual Clarion*; and he may hope to wear the crown of a martyr bestowed by the spiritualist part of the Convention.]

Now, when this report is read in contrast with that given in the TELEGRAPH, the unpleasant thought occurs that your reporter might have belonged to those in the Convention who considered themselves criticised by my harmless, well-intended remarks, and preferred to put me into insignificance with a single slur rather than point a moral in another direction. Bro. Partridge, you and your readers will pardon me for not expecting such a thing from a Reform reporter of a Free-Reform Convention; and if my impressions are misdirected in this unpleasant channel, I shall be most happy to stand corrected, entertaining not the least unkind feeling toward the responsible party. It were well for the common cause of humanity, could all professedly progressive minds so far practice the duty of self-reform as to suspend all feelings of rivalry or prejudice arising from petty differences in opinion, place and authority, and stand on one platform of co-operative fraternity above the contemptible jealousies which so secretly lurk beneath a show of dignity and clannish philanthropy.

Knowing your uniform fairness and freedom to render justice to all, I do not charge the TELEGRAPH with any responsibility in the above strictures. I am certain that had you revised the report, this piece of injustice would have been unnecessary.

Yours in spiritual co-operation, URIAH CLARK.

AUBURN, N. Y., *October* 11, 1858.

"THERE'S A GOOD TIME COMING, BOYS."

WAUKEGAN, ILL., *Sept.* 30, 1858.

C. PARTRIDGE, ESQ.: It is a good sign of the times, and for the amelioration of the moral world, when stubborn orthodoxy departs even so little from its old, standard dogmas of superstition and falsehood, and begins to adopt (though with some additions and subtractions) the great facts and truths so clearly presented to its notice, and so freely promulgated by a liberal and enlightened press.

Wherever we chance to be located in any community numbering a few thousand souls, we may fairly say we live in a little world of our own, without extending our view beyond the limits of the township. In such a community, we have a sample of what ingredients constitute a world. Every character is there portrayed; high and low, rich and poor; the good, quiet and honest citizen, and the lazy rowdy; the pious lawyer that will do any dirty work for a fee, and the liberal lawyer who will candidly tell you law is not justice; the peace-loving minister who wishes to see harmony in his church, and the preacher who sends to damnation and hell all souls who presume to think for themselves, while they are silly enough to hire him to do that easy work for them; the pompous physician who sneers at your dislike of calomel, and the disciple of cold-water applications internal and external. I have been a traveler all my life-time, but have found all places alike. I therefore now look around my present location, and repeat, "There's a good time coming, boys." The well-known historical fact that the Church, the Medical Faculty, and other human institutions, were always, not only a century behind in adopting any newly-discovered truth, but were also strenuous in their endeavors to extinguish any new light held up before their doubting sight, need not be enlarged upon. It is a fact so well corroborated that every schoolboy learns that lesson before he becomes acquainted with his multiplication table. But I am in hopes that the Church at least is beginning to open her eyes, and though slowly, and perhaps unwillingly, is trying to shake off the opprobrium of this popular verdict.

Not many months since, we had a minister in this place whose zeal for his "peculiar institution," especially during the palmy days of the great revival, ran so high that the presence of a Spiritualist in his church quite overcame his reason, and made him forget the cause he had espoused. In not very courteous language, he ordered him away. Now, had he really consulted his Master's policy and exhortations, he would have been pleased to see an infidel mingle with his congregation, especially at such a time; for Jesus emphatically said, "I came not to call the just, but sinners to repentance." Yet only a week last Sunday, this same preacher who bristled at the sight of a Spiritualist within the precincts of his bricks and mortar, delivered a very appropriate sermon, in which he declared, among many good sayings, that the Spirits of the dead, *immediately* on casting off their earthly tabernacle, were carried by appointed angels into the arms of Jesus. It is true he omitted to quote the chapter and verse from which he obtained this startling intelligence; nor did he mention anything more about the arms of Jesus; but as many hundreds and thousands are hourly leaving this earth, we must imagine them (the arms) of colossal proportions to be able to hold up so many beings without a moment of rest; and as the inclinations, passions, and even the evil tendencies of this life continue in the next until progression eradicates them, no little strife may be supposed to ensue among these newly-arrived Spirits for pre-eminence, until it can be ascertained by the infinite and division of time, which did actually leave this world before the other, and thus became, by seniority, entitled to be first laid in the arms of Jesus. But let this pass. It is a step in the right direction, when orthodox preachers allow the spirit to become *immediately* resuscitated, instead of being, as heretofore, condemned to abide for an indefinite time, locked in the tomb with the decaying material body.

I am in hopes that more light may reach the reverend gentleman, not only with respect to the resuscitation of the spiritual being, but also as to its future destiny. As he denies their perambulation from sphere to sphere, perhaps he will one day enlighten his hearers as to the destination and occupation of the spirits when Jesus has shifted the load from his arms. I am not prepared to say why this sudden change of opinion—whether from inward conviction of the truth, or from a falling off in the number of his audience, and a consequent desire to call them back by some novel attraction. I do but state the effect, without pretending to assign a cause. It is hard to make a stubborn, opinionated man confess himself in fault; more difficult still to make an orthodox or sectarian minister relinquish his cherished idols that have hitherto so largely contributed to fill his larder with bread and butter. But it is a long road that has no turning, and we may be prepared to find the different churches approximating by degrees to the spiritual teachings, without any confession on their part of change of opinion, but with perhaps the bold assertion that they have ever been convinced of the communication of Spirits with this globe. I have heard of several similar doings in other surrounding locations, and therefore have some reason to say, "There's a good time coming, boys." Yours faithfully, W. H. H.

MY OWN SWEET FLOWER.

When my beautiful boy died, a friend came and laid flowers on his breast. I was struck at seeing conspicuous among them the Gardenia, or Cape jessamine—a rare plant in this climate but one that I had loved so much when a girl, that I once wrote some lines to it, and tried in vain to cultivate it in a northern climate.

There is a flower—a white, sweet flower,
That grows in southern climes:
'Tis large and queenly, like the rose,
With breath like flowering limes.

I tried the plant in colder soils,
But soon it drooped and died;
It missed an air of genial glow
To our rude land denied.

That flower for me had mystic charms;
Of some great want it told.
It wakened more of holy love
Than this world's heart would hold.

I knew not what its meaning was,
Till he, my gentle boy,
Lay strewed with flowers for the grave,
With mocking buds of joy.

When, 'mid the bursting sweets that lay,
Spread o'er my darling's breast,
I saw the one, of all the flowers,
That I had loved the best,

I knew it for an emblem sent—
Of mine—so pure, to die:
The blighted bud, the faded form,
Fitly together lie.

He was, indeed, my own white flower,
That I had loved so well,
Because I saw an angel's soul
In his fair form did dwell.

But what meant all that gushing love,
That I had ever known,
At finding those sweet buds had ope'd,
And all their fullness blown?

That dreamy joy was emblem still
Of all I yet shall know,
My bud of promise well will bloom
In Heaven's resplendent glow.

Though he, my boy, was laid in death,
With those fresh flowers to fade,
Yet thoughts of him, a silver cord,
To guide to Heaven, is made.

There is a land—a holy land,
Where none can love too well;
Where, touched by no consuming blight,
My angel boy can dwell.

Ungrieving now, I'm borne along
On waves of soft perfume,
To where my buds of warm earth-loves
In Eden's bowers can bloom. J. L. WILLITS.

"WAR UPON THE CHURCHES."

DEAR PARTRIDGE: In the report of remarks made at the twenty-seventh session of the Spiritual Conference held in your city and published in the TELEGRAPH of October 16, I perceive that the opinion was expressed in that Conference that my "object" in lecturing on the "Philosophy of Sectarian Revivals" is "to make war upon the Churches."

Now, if you will allow me to explain, I would state that my "object" is not "to make war," strictly speaking, upon anything except "sectarianism." My object is to explain what I conceive to be the true philosophy of MENTAL EPIDEMICS; to trace, as far as possible, all mental, nervous and spiritual phenomena, to their appropriate causes. And this, I suppose, one may be permitted to do, without justly exposing himself to the charge (in any offensive sense) of making war upon men, or anything else that is good. I look upon the "churches" as I do upon Spiritualism, as a part of the nature and constitution of things—a mixture of truth and error. But what I understand by "sectarianism" is an evil; it hinders the great work of human progression. And hence I can but suppose that all judicious and wise efforts made to explain the philosophy of MENTAL EPIDEMICS, especially when such "revivals" lead chiefly into sectarianism—I say, I suppose all such efforts should be encouraged; and when they are understood, they can not be opposed, except by such as are more or less sectarian.

Forty three years ago, I was first interested in a sectarian revival, (among Baptists) and during the first years of my manhood, I was, myself, a sectarian. But I have outgrown sectarianism precisely as I have outgrown my boyhood and now, if possible, I would be glad to help others along in the great work of intellectual and moral culture, without involving them in those embarrassments which I know to be more or less characteristic of sectarian revivals.

BOSTON, MASS., *Oct.* 17, 1858. LA ROY SUNDERLAND.

THE MOVING MENTAL WORLD—THE NEWS.

LECTURE BY LOLA MONTES.—On Wednesday evening of last week, Madame Lola Montes gave a lecture at Hope Chapel, in aid of the rebuilding of the Rev. Ralph Hoyt's Church, which was blown down in a tornado last May. Her subject was the Roman Catholic Church which she treated with much philosophic acumen, though in a not very complimentary manner. Despite of the inclemency of the weather, the house was well filled, and the terse and finely articulated sentences of the speaker called forth frequent bursts of applause. At the close of the lecture, she laid off her mittens and fistcuffed certain of the New York clergy after the following style:

"LADIES AND GENTLEMEN: The advertisements have informed you that the proceeds of this lecture are to be given to the Rev. Ralph Hoyt, to aid him in re building his free church for the poor. The papers have also apprised you that some of the clergy have cast reflections upon the worthy rector for his willingness to receive the sum which your patronage of this lecture yields, which is certainly a piece of bigotry, intolerance cruelty to the poor, and meddlesome impertinence, which I have never before witnessed, even in the most illiberal Catholic countries of the old world. [Applause.] Who are these men that would bar you and me from doing a good act and would rather lock the doors of comfort and instruction on the poor, than that they should be blessed by a hand which will not be moved by their dictation? [Loud applause.] How many churches will be built and how many poor will be fed, by money which they will give? [Applause. A voice: Not one in a thousand.] It is reserved for me to read these blind bigots a lesson, and to tell them that they are no Christians, but Pharisees. They belong to the same class of hypocrites who condemned the Savior, because he ate and drank with publicans and sinners [applause], and they appear to be just as full of the headstrong devil of intolerance as they were in the old time. They are certainly very impudent and very bold devils when they enter into the breast of professing Christians in such a free and enlightened land as America. Such bigoted intolerance would be bad enough in Timbuctoo, or the Fejee Islands, but in America it is like a foul spot upon the bright sun. [Applause.] I am going to Europe in a few days, and when I come back, which I certainly will do [applause] may be I will give a course of lectures to raise a fund to send missionaries to Christianize the clerical Pharisees [loud laughter and applause], who had rather the poor and desolate should not have the Gospel preached to them, than that the means should be furnished by your patronage of your humble servant. I entreat the prayers of this congregation for all such benighted and miserable sinners." [Applause.]

Had the compilers of the Litany prophetically anticipated the future rise of a Lola Montes, they would probably have added to it this one more sentence: "From all mental rawhides wielded by the hand of woman good Lord, deliver us."

THE ATLANTIC CABLE.—Mr. Varley, one of the consulting electricians of the Atlantic Telegraph Company, writes to the London *Times* (brought by the *Africa*, which arrived on the 14 instant), in response to an article calling in question his estimate of the distance of the fault in the cable. He states that his means of testing are not wholly dependent upon the resistance offered by the cable, and that he searched diligently for indications of a fault nearer shore, but without success. He also says that by the modes of testing adopted by him, the estimated distances are seldom more than five per cent. in error, and then only in cases of difficulty. In testing the Atlantic cable, he adopted four distinct modes.

A Mr. Rowett had offered to lay a rope-covered electric wire between Valentia and Newfoundland for the sum of £182,000.

FORTY-TWO OF THE AUSTRIA'S PASSENGERS ARRIVED.—The British steam frigate *Valorous*, Capt. Oldham, arrived at this port on Thursday evening the 14th inst., from Fayal, bringing forty-two of the passengers of the steamship *Austria*, saved by the French bark *Maurice*. The *Valorous* left England on the 16th of September, for New York, whither she was bound to take Sir W. Gore Ouseley, Special Minister to Greytown, but meeting with head winds she was obliged to put into Fayal on the 25th for coal. The bark *Maurice* had already reached Fayal with the rescued passengers of the *Austria*, and Mr. Darte, the British Vice-Consul, solicited a passage for them on the *Valorous* to New York. Capt. Oldham cheerfully agreed to take them, and Mr. Lane, the Hamburg Consul, put on board fourteen days' provisions for their maintenance.

A FEMALE HORRIBLY MANGLED.—The Albany *Evening Journal*, of October 11th says: The wife of Charles Grocer, residing on the Shaker Road, about five miles from this city, was horribly mangled in a grist mill on Thursday last. During the absence of her husband from the mill, she was informed that the miller was suddenly prostrated by sickness, that the mill was in operation with a quantity of wheat in the hopper, and no person to take charge of it. She immediately repaired to the mill, and while adjusting the machinery her dress was caught in the wheels, and in an instant her head was drawn between two cog wheels, tearing her hair and a portion of the scalp off. In endeavoring to extricate herself, her right foot and left hand were mashed, and her arm above the elbow horribly mangled. When extricated she presented a horrible appearance, and although still alive this morning no hopes are entertained of her recovery. At the time of the sad occurrence her husband was several miles away from home on business.

FOR LIBERIA.—About twenty heads of families and others in Cambridge, Mass., and that neighborhood, of African "extraction," feeling the disadvantages under which they labor here have determined to emigrate to Liberia. The whole party will number a hundred. A few evenings ago they held a meeting in Cambridge, over which ex Gov. Washburn presided, for the purpose of awaking interest in the movement. The principal speaker was Judge James of Liberia, a native of Monrovia, some 40 years old, and quite intelligent. He gave a detailed and interesting account of that country—its natural advantages, resources, population, history, etc. There were in the limits of Liberia about 12,000 Americans (including children of American parentage), and the speaker thought 200,000 natives. There was excellent timber and stone, and a fertile soil. On three acres of land 1,300 gallons of molasses had been produced in a year—worth 55 cents per gallon there, the country was adapted to the raising of cotton and sugar cane.

NEWFOUNDLAND LEAD.—The Atlantic Telegraph Company have sold their lead mines in Newfoundland to parties for $200,000. Several cargoes of the metal have arrived and are on their way to this port. It averages eighty per cent., and is frequently cut out in pure lumps, being esteemed equal in richness to any in the world.

DESPERATE AFFRAY AT NASHVILLE.—A desperate affray occurred at Nashville, Tenn. on the 13th inst., in which twelve or fifteen persons were engaged. Sandy Owen was killed; his brother dangerously wounded. Gen. Joel A. Battle had his skull fractured; Samuel Gowns was mortally wounded; and others were seriously injured.

CHARLES PARSONS, ESQ.: DEAR FRIEND, OCT. 8, 1858.

DEAR SIR—Please permit me to correct a statement concerning the burned steamer *Arctic*, which is published in your respected paper of Saturday Oct. 9, No. 24, under the head of "HEAVY REASONING CALAMITY." You stated that the burned steamer *Arctic* sailed from Bremen, which I am most happy to say, is not the case; for the *Arctic* never was in nor sailed from the Bremen harbor. She belonged to a company in the city of Hamburgh and sailed from the same port for New York.

The captains of Bremen vessels do not fumigate their vessels with a hot iron and tar.

I am a native of the city of Bremen, and therefore I cannot overlook the statement in the TELEGRAPH without passing a remark of correction.

ELECTIONS.—Pennsylvania, at her election on Tuesday of last week, turned up an anti-Buchanan and anti-Lecompton majority of some twenty thousand. Her new Legislature will be strong opposition in the house (nearly three to one), though it is believed the Democrats will still have one majority in the Senate. Her delegates elect to Congress also show a decided reversal of the last year's election; and it is estimated that she will give fifteen majority for an anti-Buchanan speaker in the next house.

OHIO also shows a decided gain on the Republican side, she having increased her anti-Buchanan majority from 4,000 last year to over 10,000 this, and elected fourteen Republicans to seven Democrats to Congress.

INDIANA.—The returns of the Indiana election indicate the choice of the Republican State ticket, an Opposition Legislature, and eight Opposition Congressmen.

KANSAS ELECTION.—Leavenworth City and County have elected the genuine over the bogus Free-State Ticket by a majority of one to two hundred. This secures a majority in the new Territorial Legislature.

ST. LOUIS, *Wednesday, October* 13, 1858.

An election took place in Kansas on the 4th inst. for members of the Legislature. Leavenworth County gave the Republican ticket an average majority of two hundred. In Atchison County the Opposition were triumphant by eighty majority. In Jefferson County the Republicans were defeated. In Doniphan County the Democratic ticket was elected. In Douglas County the Republican ticket was elected by five hundred majority. In Lykins County the Republican ticket was elected.

COOPER INSTITUTE.—The Cooper Institute was thrown open on Sunday evening for Rev. Mr. Cayler's services and over three thousand persons were present. An immense number left, unable to effect an entrance. Mr. Cayler preached on "The Mount of Temptation," and announced that he would continue the services every Sunday evening. He is said to have had the largest congregation for worship (with one or two possible exceptions) ever held within doors in New York.

THE WASHBURNS.—W. D. Washburn, a younger brother of the famous three, is nominated to the Minnesota Legislature by the Republicans of Hennepin county, and there is talk of sending him to the Washburns in Congress, next year. There is still another brother in California, who was a candidate for Congress in 1856, and who yet intends to add his name to the catalogue.

INDIAN BEATS PALE FACE.—A correspondent of the Boston *Post* writes that the match between Grindle the New-Yorker, and Keesatekeneata, the Iroquois Indian, came off at Burlington, Vt., a few days since, according to advertisement, the Indian beating the "American Champion" *four rounds!* Distance five miles. Time, 27 min. 49 sec. and 27 min. 44 sec. I am thus to confirm your prediction that the red would win. Hurrah for "Long Runner," with the long name.

ALTERED BILLS AFLOAT.—Some spurious $10 bills, purporting to be signed by the Bank of Commerce at Carmel, N. Y., altered from the Bank of Commerce of New [illegible], were passed at different stores one day last week.

BAYARD TAYLOR.—Mr. Bayard Taylor is expected to arrive here with the *Saxonia*, which was to sail from Southampton on the 4th inst. He already has many engagements to lecture in different parts of the country during the coming winter.

PANAMA ROUTE.—It is stated that the Panama Railroad Company are about making arrangements for placing the steamships *Atrato*, *Bolivar* and *Atlantic*, upon the line between this port and San Francisco, via the Isthmus of Panama, to form a weekly line of communication.

THE CHESS CHAMPION.—The New York *Courrier des Etats Unis* contains a letter dated Paris, Sept. 23, the latest date received, which says:

"America has check mated Europe, in the duel between Mr. Morphy of the United States and Mr. Harrwitz of Berlin. The latter has been vanquished."

A Keokuk paper gives a distressing account of things in Iowa, comparing its condition to that of the doomed city of Jerusalem. They have creditors without and creditors within; every third man is a lawyer, every other man virtually a pauper, and all standing in lifeless and unprofitable idleness, except the police and constables.

AMERICAN CAMELS.—Forty-nine of the camels belonging to the United States are now at Camp Verde, sixty miles from San Antonio. Only one of those imported has died, while ten have been added by birth. These young American-born camels thrive well, and promise to grow up equal in all respects to those imported.

MAMMOTH REMAINS.—While some workmen were digging in a marsh on the land of Mr. John M. Elthorne, in Ellenville, Ulster county, they discovered some huge bones. One is a portion of a jaw bone, the others are evidently portions of a leg or thigh bones. They are all much decayed, having apparently been under the soft mud for ages. In the jaw is a mammoth tooth, in a state of almost perfect preservation. It is the tooth of a graminivorous animal, and measures seven inches in length and three in width.

A CAT RACK.—According to the *Meuse*, of Liege (to be pronounced *Mess* on this occasion), a match of this nature took place three nights previously in that town. Eighteen cats, belonging to families in the quarter of the city called the Gaire-Mouse, were taken a distance of a league, and let loose at midnight. In exactly half an hour one of the cats reached home and carried away the prize; and all the others arrived in rapid succession. Three toms whose roving disposition triumphed over every sporting sentiment did not, however, make their appearance until after sunrise. Their names have, consequently, been scratched out of another subsequent racing engagements.—*Sporting Times.*

LARGE INCOME IN ENGLAND.—There are forty-six persons in England who have incomes of £150,000 a year, equal to two millions and a quarter dollars, while four hundred and forty-four persons have incomes ranging from fifty to two hundred and fifty thousand dollars a year and eight hundred and eleven from twenty five to fifty thousand. In Ireland there is but one person who has an income of upward of two hundred and fifty thousand dollars; twenty-one have incomes from forty thousand to two hundred and fifty thousand, and thirty from twenty-five to fifty thousand dollars.

INTERESTING MISCELLANY.

THE IMPROVISATORE'S PREDICTION

In the house of Piero was a man of the name of Carliero, an improvisatore of great ability, who in the time of Lorenzo, improvised to the lyre in the evenings, when he was at supper. Being a friend of Michael Angelo, he told him of a dream that he had dreamed: Lorenzo de Medici, he said, had appeared to him in a dream, with his body wrapped in a black robe, and commanded him to tell his son that shortly he would be driven from his house, never again to return. Michael Angelo reported Carliero to others, and from his knowledge of Piero's disposition, he was afraid and kept it to himself.

Another morning Michael Angelo, coming out of the palace, observed Carliero terrified and pale. When he had told him Lorenzo had again appeared to him that night in the same habit as before, and suddenly awoke him by a slap in the face, demanding the reason why he had not told Piero what he had before seen. Michael Angelo then reproved him for not having made the common, short and sad so much that he took courage, and with that view set out with Piero for Caregg, a villa belonging to the Medici family, about three miles from Florence; but before he was quite half way, he met Piero returning. He stopped him and related what he had seen and heard. Piero laughed and telling his attendants Carliero's story, they made a jest of it at his expense; and his companion who was a learned Cardinal, said to him: "You are out of your mind. What do you think Lorenzo will best, heaven or you? If anyone, would he not rather have appeared to him, than to any other person, if it had been necessary to appear at all?"

Carliero, having thus discharged what he considered his duty, returned home, and so forcibly thought the conversation that Michael Angelo became persuaded the predicted event would take place, and in a few days, with two companions, left Florence and went to Bologna. To whatever cause this prediction may be attributed, it happened that it was verified; for the family de Medici, with all the suite, were driven from Florence, and arrived in Bologna while Michael Angelo was there, and lodged in the house del Rosa; and Piero himself never returned to Florence, but after suffering a succession of mortifications came to an untimely death."—*Duppa's Life of Michael Angelo.*

PATENT IMPLEMENTS.—Believing it to be interesting for the readers of your valuable paper to learn on which branches of human activity the inventors of this country mostly apply their ingenuity, I have summed up the most numerous patents issued on the same kind of inventions during one single year, viz., from August 1857 to August of this year, and I send it to you for insertion. It will be seen that agricultural implements form a principal subject for inventors.

Agricultural.		*Not Agricultural.*	
Harvesters	74	Sewing machines	20
Plows	13	Knitting [illegible]	6 } 26
Seed planters and drills	4	Machines for [illegible]	23
[illegible]	2	[illegible]	20
Rakes	21	[illegible]	17
Sewing machines	4	Wagons	20
Spring cultivators	20	Boilers	17
Cultivators	26	Computing [illegible]	16
Corn planters	19	Cars	12
Grain elevators	19	Spring cars	13
Hoisting machines	16	Railroad chairs	7
Hay presses	16		—117
Presses	16	Stoves	61 } 68
Mowing machines	14	Furnaces	9 }
Potato diggers	11	Pumps	20
Reapers	11	Sawing machines	17
Corn shellers	11	Washing machines	16
Tree lifters	9	Shingle machines	20
Smut machines	6	Fire arms	20
Fanning mills	6	Locks	24
Seed drills	6	Nails	16
Stump breakers	3	Brick machines	15
And others of minor numbers unenumerated		Barrel [illegible]	9
		Printing presses	17
		Engines	11
		Lamps and burners	42
		Gas [illegible]	4
		[illegible]	13
		Boxes	9
		Billiard tables	7
		Beds	19
		Boats	13

I am, gentlemen, very respectfully, L. A. BRADLEY.

—[*Journal of Commerce.*

TELEGRAPHIC FROM AMERICA.—The following humorous hits are from the London *Punch*.

Owing to the variation of clocks, and the smartness of the citizens of the United States, it is now the middle of next week in New York. The banquet in honor of the laying of the Atlantic cable has taken place, and we are enabled, by submarine telegraph, to furnish a list of some of the leading sentiments.

"To the United States citizens who planned, made, and laid the Atlantic Telegraph and to the British capitalists who subscribed a trifle toward it."

"To the memory of the immortal Franklin, who discovered the lightning, and to Cyrus Field, who greased it."

"Christopher Columbus, whose discovery rendered possible the two great facts of the day—Shakspeare and the United States."

"The immortal Shakspeare, raised in the Old Country, but appreciated only in the New, and who, had he lived in the present day, would certainly have been a free and enlightened American citizen."

"Success to the Almighty dollar and its kindred rights of free expectoration, annexation, and whipping your own grandsire."

"Hail to the American Eagle! May he pass himself above the broad Atlantic, with a wing spread on England and Columbia, and his beak and tail pointing to States of the Union yet to be."

"Success to the British Lion, so long as he is couchant; but if ever he becomes rampant, may he be scourged by the star-spangled banner, till he puts his tail between his legs and howls with anguish."

THE WORKS WORTHY.—Two years ago, a book of psalms and tunes for use in church services was first issued from the press under the title of "Plymouth Collection." It met with more favorable criticism than any other book that we remember of in the past few years—especially from the religious press of creeds differing from the author. Now, no church-music book is better liked. The Baptists have produced a version of it for themselves, and the Episcopalians have one ready to issue for themselves. The greatest singing professors in the country express their unbounded astonishment at the success—at the impetus which it has given and is giving to church singing by congregations.—*New York Sun.*

It is said by Mr. Beecher, missionary to Africa, that there are Armenian blacks in Liberia, and natives of Sierra Leone, who can read Latin, Greek, and Hebrew; and their attainments in other branches of knowledge are far from being contemptible.

LIFE SAVED BY DISAPPOINTMENT IN LOVE.

[From the Cincinnati Enquirer.]

Some six months ago a young gentleman, boarding at the Spencer House, caught cold in his breast, producing rheumatism and such general derangement of the system that he was unable to attend to business. The rheumatism extended to every portion of his body, and he suffered intensely, being often compelled to lie in bed for several days at a time. Physicians, at whom he had the ablest prescribed in vain, and the unfortunate patient was finally advised to go South, as the only chance of recovery.

[1] What added an additional pang to the young man's condition was that he was engaged to be married to a beautiful young lady, and the day fixed for their nuptials had already passed some three weeks. He was with great effort he consented to begin his travels, and nothing less than the assurance that it was the only way to save his life would have induced him to undertake the difficult trip. He would not care the affected, and, as he own says, but to die just as he was on the point of being united to Clarissa, was more than he could bear with firmness. And then he continued how would she support his absence, how could she be herself when he was hundreds of miles away, and he not at any moment to a fatal termination of his disease?

At last the patient determined it better for her own sake and that of the loved Clarissa he departed, taking with him the fond remembrance of her tears, tender adieus. He visited the famous Hot Springs of Arkansas, the mild climate of Florida, and the genial shores of Cuba to no purpose. All the medical men with whom he consulted, told him he could not live; that the most that could be done was to render him easy, and retard as long as possible his steady progress to the grave.

Weary of physicians, attempted cures and life itself, he came home to die, and again went to the Spencer House, thinking he would there receive from the family proprietors all the attention he could at any place, and it was never a home. He was carried from the boat to the hotel, and more dead than alive, placed in the comfortable apartment he had before occupied. On the sixth day after his return he learned that his betrothed, thinking her lover could not survive, and knowing probably he have no time to her commodal relations, had been married the day previous to another person, more wealthy, less entertaining than he. All the friends of the young and lovely thought this would prove fatal at once, as his state of health [illegible] hopeless. In a week from the day of the [illegible] the unexpected news be given from his bed and rapidly recovered, and in less than a month was as well as ever.

Strengthen the Bretton Bank.—There are slight hopes of a reform in our Banking institutions. The subject is being discussed in a private circle of monetary importance. Bank Returns were in the city and the enormous [illegible] of our present banking system are urged in great earnestness. It looks as if it might ultimate in some practical [illegible] tending to check the growing evil, if not to break up the evil more entirely. We clip the following from the [illegible] Commercial—Ed.

I am glad to see that the project of a Bullion Bank is being discussed and hope it will lead to the adoption of a system of banking that will prevent undue expansion and the consequent necessity of severe contraction, and thus rendering a continuance of specie payments morally certain. The following plan, in the opinion of the undersigned, will accomplish all the beneficial effects of a bullion bank, without being liable to objections which will be urged against such an institution.

Let the banks in the city of New York [illegible] themselves, that each will always keep a fixed specie to the amount of one-half its indebtedness exclusive of circulation (secured otherwise), and let their weekly reports show that they conform strictly to the rule. This would prevent inordinate expansion, and in the opinion of the writer strengthen and extend the credit of our city banks so that their deposits would increase and their business soon become more steady, and as profitable as under the present system.

It being improbable that all our banks would readily adopt this plan, the writer would suggest that if any number, even three or four, should do so, and make it known to the city and country, their deposits within one or two years, and perhaps sooner, would increase and their business be benefited thereby.

In case of overtrading in the country and exchange turning against us, resulting in large exports of specie, such banks would be strengthened by their superior credit, and thus render an exclusive bullion bank unnecessary.

If the banks apprehend that holding so much coin will interfere with their profits, it might answer to make the proportion of specie one third instead of one half of the liabilities. But in the judgment of the writer the latter proportion would be better, and render our banking system entirely stable.

A MERCHANT AND [illegible].

Young Lady's Perambulation on a Steamer at Sea.—The sun went down like a ball of dull fire in the midst of [illegible] clouds of red current jam. The wind began to whistle worse than any of the lowest orders of society in the dispensary gallery of a [illegible] theatre. Every wave was suddenly as long and high as the Italian Opera House. The cords of the ship creaked like bad singers. No heart-felt [illegible] was ever blacker than the firmament, and not even the voices of the ladies calling for the stewardess were heard above the orchestral crashing of the elements.

BORN INTO THE SPIRIT-WORLD.

Passed from the earth-form, on the 20th of September, 1858, Mary [illegible] wife of [illegible], of Belmont Springs, Broome county, N. Y., aged fifty-two years. Peacefully, calmly, resignedly, she bore her [illegible] feelings, sustained by a faith in God and in the ministry of [illegible] angels. For [illegible] years she enjoyed the happiness of a [illegible] truths of Spiritualism, and in the light of these truths death was to her a pleasant opening of the door of the Spirit's day. By her request, the writer of this (a writing and speaking medium) officiated at her funeral and tendered to the surviving relatives and friends the consolations of a true belief in Spirit communion.

R. W. [illegible].

Binghamton, October 11, 1858.

Mr. J. Lawrence [illegible] a magnetizer is well known in Brooklyn, has opened an office in this city, as will be seen by reference to his card in another column. We have heard that Dr. L. has made it a specialty to develop the clairvoyant powers of such persons, the regular medical organization and [illegible]

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Ashes (Pots 1st sort, 100 lb)		
Pots 1st sort 100 lb	[illegible]	[illegible]
Pearls 1st sort	[illegible]	[illegible]
Beeswax (Prime to Choice Yellow)		
American Yellow ℔ lb	[illegible]	[illegible]
Bristles (Prime to Choice)		
Russia gray and white	[illegible]	[illegible]
Candles (Duty 5 ℔ ct)		
Sperm ℔ lb	[illegible]	[illegible]
Pale or Kingsbridge	[illegible]	[illegible]
Adamantine City	[illegible]	[illegible]
Adamantine Star	[illegible]	[illegible]
Coffee (Prime to Choice)		
Java white ℔ lb	[illegible]	[illegible]
Mocha	[illegible]	[illegible]
Brazil	[illegible]	[illegible]
Laguayra	[illegible]	[illegible]
Maracaibo	[illegible]	[illegible]
St. Domingo, cash	[illegible]	[illegible]
Cotton		
Ordinary	[illegible]	[illegible]
Middling	[illegible]	[illegible]
Middling Fair	[illegible]	[illegible]
Cranberries (Prime to Choice)		
Cranberries ℔ bbl	[illegible]	[illegible]
Pickerel	[illegible]	[illegible]
Flax (Prime to Choice)		
Flax ℔ lb	[illegible]	[illegible]
Flour		
Rhenish Spring	[illegible]	[illegible]
Genesee	[illegible]	[illegible]
Ohio	[illegible]	[illegible]
Baltimore	[illegible]	[illegible]
Richmond City Mills	[illegible]	[illegible]
Richmond Country	[illegible]	[illegible]
Alexandria	[illegible]	[illegible]
Georgetown	[illegible]	[illegible]
Philadelphia	[illegible]	[illegible]
Brandywine	[illegible]	[illegible]
Rye	[illegible]	[illegible]
Corn Meal	[illegible]	[illegible]
Buckwheat	[illegible]	[illegible]
Grain		
Wheat	[illegible]	[illegible]
Rye	[illegible]	[illegible]
Corn	[illegible]	[illegible]
Barley	[illegible]	[illegible]
Hay		
Hay	[illegible]	[illegible]
Hemp		
Russia ℔ ton	[illegible]	[illegible]
Manila ℔ lb	[illegible]	[illegible]
Sisal	[illegible]	[illegible]
Tennessee	[illegible]	[illegible]
Jute	[illegible]	[illegible]
American dew	[illegible]	[illegible]
Rio Jac Aquinaldi	[illegible]	[illegible]
Hides (Duty 4 ct ℔ lb)		
Buenos Ayres and Rio Grande	[illegible]	[illegible]
Calcutta ℔ lb	[illegible]	[illegible]
Cape	[illegible]	[illegible]
Texas	[illegible]	[illegible]
Mexican	[illegible]	[illegible]
Venezuela	[illegible]	[illegible]
Chilo	[illegible]	[illegible]
Rio Grande	[illegible]	[illegible]
Hops		
Hops	[illegible]	[illegible]
Iron		
Pig	[illegible]	[illegible]
Bar	[illegible]	[illegible]
Lead		
Pig	[illegible]	[illegible]
Bar	[illegible]	[illegible]
Sheet	[illegible]	[illegible]
Shot	[illegible]	[illegible]
Leather (Slaughter, Sole)		
Buenos Ayres ℔ lb	[illegible]	[illegible]
Rio Grande	[illegible]	[illegible]
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